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The philosophy undergirding a social studies program developed for the BIA by the University of New Mexico is discussed to aid the teacher in helping Navajo children view with insight their own unique culture and the cultures about them. A beginning or pre-school teaching unit ("When I Come to School") dealing with easily mastered classroom activities is designed to familiarize the student with the classroom situation. A first grade unit based upon home situations ("When I'm at Home"), which emphasizes differences between Navajo and Anglo familial structures, is also included. Eleven additional units covering grades 2 through 12 are forthcoming. (DA)

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# The Navajo Social Studies Project

by

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College of Education

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# THE NAVAJO SOCIAL STUDIES PROJECT

The Navajo Social Studies Project is one of a number of significant programs, innovative in nature, planned and activated by the Branch of Education, Navajo Area, of the Bureau of Indian Affairs. The several projects are sustained in part by funds made available under the Elementary and Secondary Education Act.

It was the good fortune of the College of Education of the University of New Mexico to be invited to assume responsibility for the social studies activity. The project may be described as dual in character:

1. the production of Navajo-culture-based instructional materials and
2. a continuing program of teacher training in the teaching of the social studies across cultures.

## The Instructional Materials

Thought of in terms of paper and printer's ink, the instrucional materials dimension of the project calls for the preparation of teaching units for all levels from kindergarten through high school. The teaching units (as distinguished from resource units) are to be complete for the teacher's immediate classroom utilization. Components of the units include the teacher's manual giving the rationale for the unit, background readings, daily lesson plans with suggested pupil activities and question-answer exchange. Necessary teaching aids--charts, three-D items, tapes, filmstrips--will be provided or, where that is impracticable, their sources of procurement will be identified. Each unit is planned to extend through a four-, five-, or six-week time span during the school year.

## The Teacher Training Program

There may be some basis for the argument that skill in the teaching of the social studies is of special importance to the educator in the Indian setting. However that may be, teachers everywhere (not just Bureau of Indian Affairs teachers) confess readily to a great not-know-how when it comes to the social studies. (The project staff, after considerable travel to Navajo Area Schools during the past months, finds much more know-how than might be imagined, and in any case a fine enthusiasm for both the materials production and the teacher training phases of the program.)

The teacher training activity is not the easiest thing in the world to accomplish. The most regrettable thing about it is the limited number of educators who can be engaged in it. Three instrumentalities are being employed: 1) A series of one-day on-campus workshops with about forty participants, representing a fairly satisfactory sampling of the Area's schools, in attendance; 2) A scheduled summer-1968 institute in the teaching of the social studies, to accommodate fifty participants. The institute to be held at the University of New Mexico, will be credit-bearing;

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3) Periodic mailings of professional materials--historical, ethnic, methodological--to the entire roster of Navajo Area educators or to the more limited circle of project participants. In addition to these three primary approaches to teacher training, other more incidental activities have training value: informal conversation, correspondence between the field and the project staff, and meetings at local Navajo Area schools. We find ourselves, unintentionally, in the library business. A score of our more-or-less select volumes having to do with the teaching of the social studies are now out in the field being read (so they say) by administrators and teachers. Finally, there will be teacher training values when, during the 1968-69 school term, the social studies units in semi-final format are introduced into thirty or more classrooms in the Navajo Area for validation.

## The Project Time Schedule

Fall, 1967 The project was officially authorized in June. "Tooling up" including staffing (director, secretary, two graduate assistants) was completed by September. Fall activities included travel to reservation schools where the antennae ears of the project staff recorded a wealth of valuable ideas volunteered by Navajo Area teachers and administrators. The project library grew rapidly during this time, and the staff engaged in a program of self-education in the teaching of the social studies (We needed it.) The thirteen units were roughed out. Tentative titles of the units are given in the attachment accompanying this memo. The first on-campus workshop in the teaching of the social studies across cultures was held in early December.

Winter-Spring, 1968 The staff will be engaged--is engaged--in the production, the writing, of the units. Two workshops are scheduled for this period, one in mid-February, the other before the summer recess.

Summer, 1968 An Institute In The Teaching Of The Social Studies To Navajo Indian Children will be held on the University of New Mexico campus from June 17 to June 28. Billets are provided for fifty participants, and priority will be given to designated pilot teachers from the Navajo Area who will use the social studies units for the first time in their classrooms. In addition to the study of the philosophy and methodology of social studies teaching, the institute participants will review the (tentative) units and recommend revisions.

Fall, 1968 During the fall and winter of 1968-69 the experimental units will be in pilot use in selected Navajo Area classrooms. The findings resulting from this evaluation-in-use will be the basis of final revisions of the materials.

Spring-Summer, 1969 Final editing, and the placement of the materials for printing, will be accomplished during this period.

Fall-Winter, 1969-70 The materials will be issued to the field. In-service sessions designed to orient classroom teachers to the use of materials are planned.

## The Philosophy of the Social Studies Across Cultures

In spite of minor--sometimes major--disagreement among experts in the teaching of the social studies, there is a skein of consensus on what-are-the-ultimate-aims of the social studies. Repudiated, of course, is the spoon-feeding of facts approach. In our December workshop Mr. Harriger of the Washington office of the Branch of Education stated it well: "It is doubtful whether the mere study of Navajo geography, Navajo history, Navajo economy and so on will materially benefit the Navajo children." And then he went on to say (if not in so many words), the study of the social sciences by the Navajo children should lead them to understandings of how man, in whatever environmental setting, cooperates with his fellows in seeking a tenable lifeway--a good life. The social sciences should help him to see that man's adjustments to his environment are, for the most part, intelligent solutions to his problems and yearnings. Understanding that, the Navajo child can look with new insights at his own unique culture and the cultures about him. He can see the dignity and the genius of the Navajo Way and at the same time he can compare that Way with other, equally valid ways.

If this philosophy can become implicit in the social studies materials, and if the earnest teachers in the classrooms can seek these outcomes, we may make small-but-important contributions toward the formation of constructive self images by our Navajo children.

1968

# Beginning Unit: When I Come To School

## Rationale of the Unit

The social studies unit, When I Come To School, is intended for use in beginning classrooms in Bureau of Indian Affairs schools in the Navajo Area. The beginning classrooms enroll six-year-old children and provide them with a year of grace during which time the emphasis in upon adjustment to a scheduled life among large numbers of playmates. The pace is usually somewhat more leisurely in the beginning classroom. Learning to speak English has priority.

In the vernacular of the teacher the grade is called "The Beginners." The equivalent term in the public schools enrolling Indian children is "The Pre-First Grade." Enrollment in first grade, the following year, follows successful completion of the beginning grade.

In offering the rationale of When I Come To School the thought is twofold: to explain, if that is necessary, why it was selected as the beginning unit, and, to discuss the significance of the unit.

A unit on the home (When I'm At Home) might have done just as well for the beginners. But it did seem that since this is the children's initiatory year, When I Come To School was the wiser choice, with When I'm At Home delayed a year, to be offered in first grade. In any case the decision was not crucial. There could be the argument that the child will be dealing with an unfamiliar environment, the school, and the unfamiliar is usually regarded as being a poor springboard for learning. However, the unit has been so contrived as to relate back to the home, so the shortcoming is, perhaps, not serious.

Turning to the significance of the unit, the thinking of the Project staff has been somewhat as follows: feeling dutifully compelled, as we all do, to "teach" the social studies and all the other areas of the curriculum we run the hazard of forgetting that the children are themselves little "social studies units." They are"mankind-children" and are what the social studies are all about.

If this is acceptable thinking, then, the focus in the beginning unit may better be less on what the child learns about the social studies--more on what happens to him this winter in his new and strange social setting.

At the risk of laboring the point, the matter may be stated as a "yes--but" proposition. Yes (the staff members told themselves), we know the eventual outcome, or one of the eventual outcomes, of studying the social sciences should be youths who can look with considerable discernment on or into the societies of man. Emergent in the students should be the growing understanding--the generalization--that as man has faced nature he has devised numerous and variant ways of contending with nature and of satisfying his needs. The aggregate of these devices, of these adaptations, as devised by a single group, we call the culture of that group. These variant cultures are interesting; they are admirable; they give evidence of the application of intelligence. None is better; none is worse. None is the cause for shame or apology. On the contrary they are a source of justifiable pride for the culture members. Understanding this, more properly, feeling this--the Navajo child or youth makes an important stride in the direction of a dignified self image: he recognizes himself as a member of a man-group that created one of the world's significant cultures.

But--BUT--in the primary years only the beginnings can be made on ideas like those sketched above. To pose such understandings as central to the beginning unit was, it seemed to the Project staff, unrealistic. There is agreement among social studies writers that little children's ideas--their concepts, their understandings, their attempts at generalization--are sometimes disappointingly naive. Social studies writers insist that the beginnings must be made and that maturity will follow, but for the teacher to gamble her all on the achievement of such abstract goals would be frustrating indeed. (At the conclusion of a unit on "Chairs" in a Texas kindergarten--a unit regarded as successful and enjoyable--the most significant generalization expressed by a pupil was, "Old chairs look old.)

Subscribing to the misgivings stated above, the Project staff has searched about for outcomes that are more immediately attainable at beginning level. In effect the staff members asked themselves, "If the development of sophisticated social insights is unrealistic for beginning Navajo children, what then can the unit accomplish?" The answer seemed to be, let the beginning unit be given to activities that help these little children find themselves--sort themselves out, so to speak, from among their fellows. Let the discovery be not so much "What makes a society tick" as "Who is this little me, caught up with multitudes of other children in the dizzy whirl of the going to school experience?"

Two or three alternate strategies for implementing the unit were considered. It may have come off well enough it it had been organized, merely, as a succession of daily projects or lessons or adventures or whatever they should be called. But the feeling persisted that there needed to be some kind of vehicle, some kind of thread running through the fabric, something providing a kind

Rationale of the Unit (continued)

of continuity. The best idea occurring to the staff was to create a juvenile character and write a story--a picture story--about him. Thus was born the fictional personality, Dennis Todacheenie, who romps through a succession of experiences that parallel the pre-school and going-to-school experiences of many, many Navajo children.

This business of creating a character is nothing new and the Project staff cannot claim to be the originators of the idea. The major publishers get out social studies texts based upon episodes in the lives of children and their families.

In the case of the beginning social studies unit the character idea has several features to recommend it. If the Navajo beginner can identify with the Dennis character, can be captured by him, it offers the beginner a vantage point from which he can view himself going through the same adventures that Dennis goes through. It may be that the beginner can become aware of his own daily happenings--happenings that he might pass through subconsciously unless he witnessed them vicariously.

In a way it's not unlike lifting the child out of his sometimes-myopic context and letting him watch himself go by:

Hey! I'm a little Navajo kid like Dennis

I'm a member of a group called the family

When kids get about six their families send them to school

Most kids around the world go to school these days

Grownups go to a lot of trouble to put up schools and take care of kids

Lots of things our mothers and fathers did for us at home are done for us by grownups at school

Schools are built in handy places. The grownups did a lot of looking around before they built my school right here

If there weren't kids like me there would be no need for schools

My desk (table)is a special place. It's sorta my own place

It takes water and electricity and trucks and kitchens and telephones and teachers and janitors and nurses and cooks and principals and other people and other things to make schools run

Aside from the hoped-for values for the children in the fictional-character approach, there should be some practical workaday values for the teacher, too. The pages in the jumbo book (not really pages, but separate charts in sequence) will surely serve as a welcome crutch when the teacher wishes to initiate a conversation exchange. It is very difficult in most beginning classrooms, especially during the first few weeks of school, to elicit conversation when the subject is entirely in the abstract--when nothing visual is present to suggest the verbal.

Just how much can, or should, be made of the Dennis character in the classroom is hard to say. He could, perhaps, become a mascot, a kind of Alter Ego, a symbol of how little kids go to school, how they behave, how they perform. His usefulness and appeal will not be known until the beginning unit is put through the classroom testing situation.

Saying it all again, the Project staff sees the beginning unit coming off as follows:

1. A mascot character (Dennis) is introduced into the classroom at the inception of the unit. His story, his "saga," continues through the duration of the unit. If his story works out well the innovation can provide a thread of continuity for a series of social studies adventures in the classroom--adventures that otherwise run the risk of being discrete and unrelated in the children's minds. It may not be too poetic to say that the Dennis story can provide the string upon which the "beads"--the daily social studies projects--are strung.

2. The other aspect of the unit consists of the exploratory journeys taken by the children as the teacher leads them daily through what we call, for want of a better word, the social studies lessons.

   The daily gambits--the daily lessons--will often be remarkably like things Dennis has done; the unit is contrived that way. But it is not suggested that the teacher attempt to correlate the daily lessons precisely with the Dennis script. That would be too much. In other words, on that day when the teacher engages her beginners in a particular activity she must not feel it necessary to expose and discuss that chart in the Dennis series where he tries his hand at the same activity. (Or, she may wish to.)

First Day
Lesson Plan

## When I Come To School

## I. A word with you--the teacher

The way to begin on a unit is, obviously, to begin: we have found no other way. Today--this morning, this afternoon--is your first go-around with When I Come To School. We propose that you introduce Dennis Todacheenie to the children. The mission we've assigned to Dennis has already been outlined in the prefatory readings in this manual. Let's hope he measures up, and that he becomes a charter member of your classroom.

We suggest that you prepare what we call "Family-circle cards" for each child. It means work for you, but they do seem indispensable. We're thinking of a card on each child for your files, to be kept ready at hand, giving information that will let you refer to the members of his family circle by name; that will give you, for example, the father's occupation (if there is a father and if the father has an occupation); the names of older brothers and sisters and where they go to school (if they go to school), and so on for younger brothers and sisters, mother, Navajo mothers (aunts), grandfathers and grandmothers, and so on.

If you have taught in your present situation for some time you may already have this information in mind. If so don't go to the trouble of compiling the cards.

## II Objectives of today's meeting

To have an enjoyable time
To participate in a talking experience
To participate in a listening experience
To cause the children to develop a heightened awareness of their own going-to-school experience by seeing and listening to the reenactment of Dennis' experience
To give the children a sense of proprietorship--ownership, belongingness--in the group, the classroom, and the school

## III Skills that may be introduced or enhanced in today's meeting

Sitting together in a group, listening, is a social studies skill.

There are English language skills in today's lesson--responding in English voluntarily, or responding to teacher's questions.

Elementary concepts of measurement and of direction are introduced in today's meeting. In keeping with our perhaps unorthodox definition of concepts words, and phrases and their associated meanings, we shall, in the lesson plans, offer merely lists of words and phrases. Please remember that the lists offered are minimal. You must amplify the lists as, in the course of the activity, you come to realize that other concepts (words, phrases) are either absent or but vaguely understood by the children.

taller than
shorter than
just the same size

at the north side
at the south side
at the east side
at the west side

north
south
east
west

## IV The get-ready for today's meeting

You'll need, from the When I Come To School package:

The carton of charts carrying the sequences of the Dennis story

The easel and a table

The tape (in Navajo) carrying the commentary on the Dennis sequences

A tape recorder

The self-standing Dennis figure

Family-circle cards for future use

## V The meeting

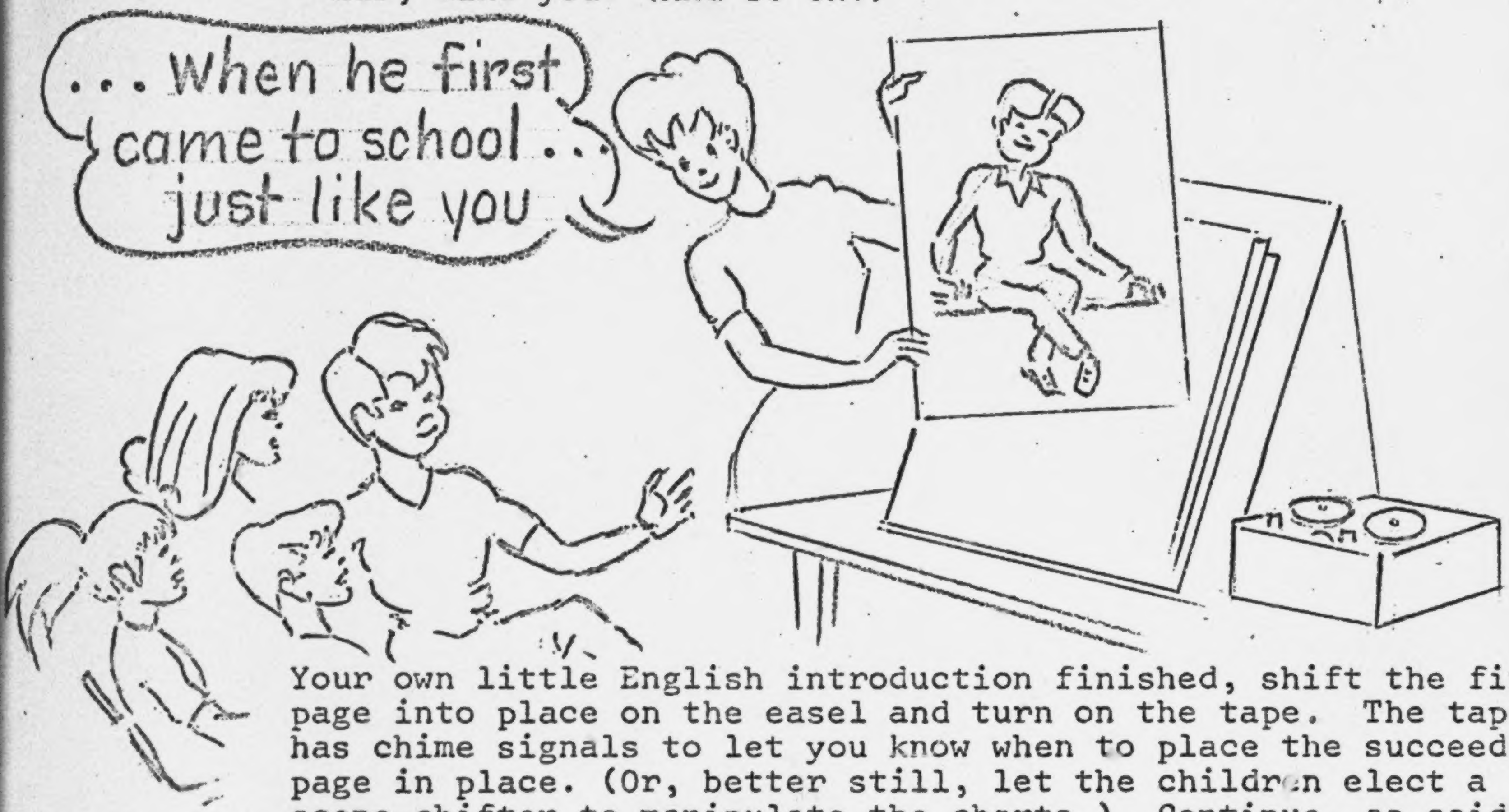
Preview of the Dennis sequence It was our confirmed practice when we taught Navajo children--and it's probably your practice--to seat the children up close to you for activities of this kind. Let them leave their table and arrange their chairs in a double-row semi-circle in front of the easel.

Today you'll only attempt a little run-through of the Dennis story, and probably not all of the story at that. We see no reason why you can't terminate the thing at almost any page (chart)--page 20, page 25, page 15--depending somewhat upon whether the children are showing signs of restlessness.

"Run-through" means, you're taking them through an entire segment of the story without too many pauses, with the idea of giving them a glimpse of the continuity. (The linguistic approach to reading employs this idea. You read the selection through in its entirety so that the children may hear the story in teacher's English voice.)

You have at hand a taped commentary or narrative, in Navajo, that is coordinated with the Dennis pictures. Which should come first? Your own English narrative, given as you shift the pages into position or the taped narrative in Navajo? Perhaps it doesn't matter. If you do elect to hear the taped Navajo commentary first you may want to preface the run-through, in English, somewhat as follows (in your best story-telling manner):

> Boys and girls, this is a story about a little Navajo boy named Dennis Todacheenie. He's a Navajo just like you boys and girls. The story tells of the things he did when he first came to school--when he was a beginner, like you. (And so on.)


...When he first came to school... just like you

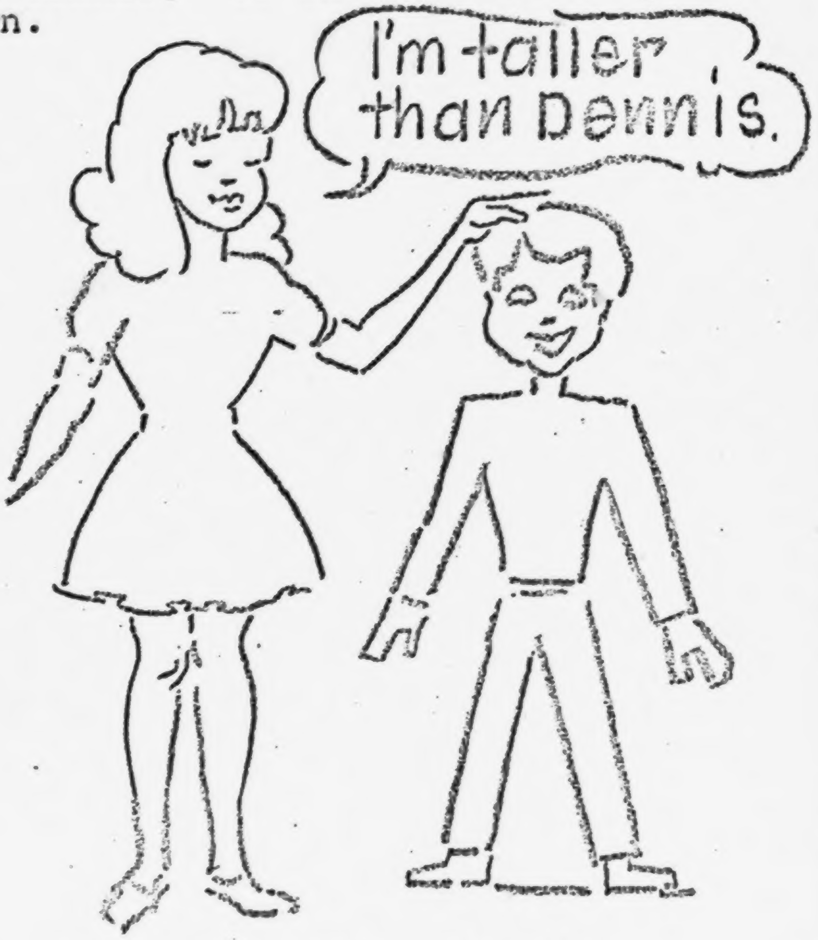
Your own little English introduction finished, shift the first page into place on the easel and turn on the tape. The tape has chime signals to let you know when to place the succeeding page in place. (Or, better still, let the children elect a scene-shifter to manipulate the charts.) Continue, as said, until your judgment tells you this is enough of the story for today. Put the charts away, or leave them out in some kind of array on the window ledge or the chalk tray for awhile.

You haven't invited talk in today's session because you're mainly interested in introducing the character and giving an idea of the sequence of the story. (You can pause, surely, if someone has a contribution he can't contain.) Talk will have its turn in future sessions with Dennis.

Concepts of taller, shorter, just the same as. Give the children a stretch, then call them back to the circle. Place the self-standing Dennis figure before the group and call up a student who's noticeably taller or shorter than Dennis. Place the student side by side with the figure, indicate the difference in heights with some drama, and then step back and say, "He's taller than Dennis."

Have the group say, at your gesture, "He's taller than Dennis."

Give the cue, "I'm taller than Dennis," to the student subject, and have him repeat the pattern.


I'm taller than Dennis.

Wave the student subject back to his place and call another one--this one shorter than Dennis. Go through the same ritual.

Repeat with a student who's the same size as Dennis("I'm the same size as Dennis ").

Soon the children will repeat the pattern at your gesture, without verbal cue from you.

You'll think of several variations to this rigmarole:

Speed the thing up. Wave several children up at a time and let them stand in line. Increase the speed of the pattern utterance.

Let the student subjects tag (touch) the classmate that that they want to be next.

Let a student take Dennis' place, and let the student-subjects compare their height with the stand-in.

You, teacher, take your turn...

Concepts of direction. At the conclusion of the preceding activity pick up the Dennis figure and with dramatic effect say, "Where shall we put Dennis? At the north side?" (Walk toward the north side of the room and pretend to place the figure there.) "Or at the south side?" (Walk toward the south side, et cetera.)

Expect an answer, and then let a child who seems to know his or her own mind carry Dennis to his parking place. Give the child a verbal cue, "This is the north side," and elicit the pattern.

Give the cue, "That's the north side," to the group and require them to repeat the pattern while gesturing toward the north. Run through That's the south side, That's the west side, and That's the east side, if you think wise.

## VI Independent activity

(This is a gimmick if there ever was one. And we apologize for including a coloring exercise in the very first lesson plan.)

Let the children return to their tables. Have at hand the folded construction paper "mapscapes" with the "secret windows." Take a sample and say something as follows:

> (In your best inner-sanctum voice) Who'd like to find where Dennis lives? (Open a window--a wrong one.) Does he live here? No. (Open another wrong one.) Does he live here? No. (Open another window.) Oh! Oh! (Sustain the mystery.)

Then issue the individual copes and let the children open the windows until they find Dennis' hogan. (Oh! Oh! Susie found where Dennis lives. And Johnson found where Dennis lives.")

All will find Dennis' hogan in short order. Now issue crayons and let the children color in the landscape on the inside of the folder. (Coloring in the setting, so to speak, for Dennis' hogan.)

Since the where-does-Dennis-live things are folders, they may stand alone on the table. Have the children array their finished folders on the table and then have a conducted tour--children going around from table to table admiring (?) their classmates' work.

## VII Evaluation

An evaluation of today's social studies activity is more of a test of the saneness of the lesson plan and of your skill than it is of the children's performance.

Feel good about today's session if the children have shown moderate-to-high interest in the Dennis sequence, if they have shown some understanding of the taller-shorter concept and the north-south directional business, and if they have enjoyed the where-does-Dennis-live gimmick.

Second Day
Lesson Plan

# When I Come To School

## I A word with you--the teacher

It's only the second day, but already there's a mental reminder or two for you to file away in your head. We're thinking of the taller-shorter and the north-south-east-west activities that happened yesterday. In the daily plans we'll try to have them recur at intervals, but if we neglect to schedule them you will have to remember. What we're saying is: concepts, and the associated sentence patterns, such as taller-shorter and the directions, are not established by one-time encounters. So, for that reason alone they need to be repeated. Another reason is that the children will enjoy going through familiar activities again and again (assuming that they are fun.)

As the unit progresses you'll have a basketful of these things to remember--so many that they may become cumbersome. But, you do your best and we'll do our best to re-schedule the activities at appropriate intervals.

## II Objectives of today's meeting

Much as yesterday's objectives, it seems to us.

## III Skills to be introduced or enhanced in today's meeting

In your mapscaping exercise (described in V. The meeting) you are initiating the children into map reading skills. These are actually skills in symbolizing--the realization that abstract or semi-abstract symbols can stand for concrete things.

Some of the more important new (and old) concepts that will be encountered in today's meeting are:

north
south
east
west

map
road
bridge
fence

mountain
forest
trading post
hogan

taller
shorter
just the same

## IV The get-ready for today's meeting

You'll need all the props you used yesterday:

The carton of charts
The easel and a table
The tape and the recorder
The self-standing Dennis figure

V The meeting

Continue the chart sequence We're assuming that you got only part way through the first run-through of the Dennis story. Set the stage again and continue through, perhaps, Chart 30 or 31, where Dennis is assigned a seat. (Or on through the entire 40 charts if interest is sustained.)

You know how to set the stage. Get the children up close again and turn on your teacher magic: "Boys and girls, would you like to read (?) more of the Dennis story?" (May we say again, this somewhat non-productive run-through is merely to let the children get a grasp of the entire sequence and hear the script in Navajo and English. In later lessons you'll take the story up chart by chart at a leisurely pace and invite conversation.)

Repeat the taller-shorter activity Begin, perhaps, with a child stand-in this time. Alternate the stand-ins.

Give ample practice on the patterns:

> I'm taller (shorter) than Jackson
> He's taller (shorter) than Jackson
> I'm the same size as Jackson
> He's the same size as Sylvia

In yesterday's lesson plan we suggested that, as a variation, the taller-shorter activity could be speeded up. We meant by that: little beginners can take an eternity, if you let them, to unfold themselves from the floor or chair, saunter up to the side of Dennis or the stand-in, and produce the sentence pattern. You can often add zest to this or any other activity by stepping up the tempo. Be a little bit bossy; wave the children up into position in a waiting line. Make the child step nimbly to his position beside Dennis. Give the cues for the sentence patterns, hustle the child back to his place and move to the next candidate in position. You don't have to hurry, hurry, hurry all day long, but perfectly good exercises can be killed by lethargic responses.

The north, south, east, west activity You've delayed bringing the self-standing Dennis figure into the activity because you want to make a little north-south capital out of him. Say, perhaps,

> "Now. Where's Dennis?" Give the cue, "He's at the north side." Signal for the response.

If you like to be devilish, tease the children a little. It'll help establish the sentence patterns and the directional concepts.

You: Where's Dennis?

Children: He's at the north side.

You: Where?

Children: He's at the north side.

You: At the south side?

Children: No. At the north side.

Carry on this nonsense as long as you think wise. Now, much as yesterday, decide where Dennis shall be parked.

One of these days you're going to have to take the children outdoors and let them point north, south, east, and west. Otherwise you run the hazard of having the children think that north is the blackboard side, south is the window side, east is the teacher's desk side, and west is the wash basin side.

Mapscaping activity Your purpose is to introduce the children to the concept of symbolism as it is associated with mapping. It'll be very elementary symbolism, and at that you'll be going beyond the boundaries set by child development experts, who say that at beginning level map symbolism should be limited to three-dimensional representation of the area-to-be-mapped. That is, by blocks and paraphernalia resembling the natural objects.

The things you'll use in this activity are the large roll-up mapscape of Dennis' neighborhood and the set of cut-out paper symbols that goes with the mapscape.

We were going to say, tape the mapscape to the blackboard or bulletin board. It may work better on the floor, providing you can arrange for all your children to sit or stand around where they can see what's going on.

We could string out the instructions for this activity over a couple of pages, but let's see if we can be brief and let you take it from there:

Point to, say a mountain visible out the window.
Say, "What's that?"
Give the cue, "It's a mountain," and signal for the response.

Point to a mountain on the mapscape.
Say, "What's that?"
Give the cue, "It's a mountain," and signal for the response.

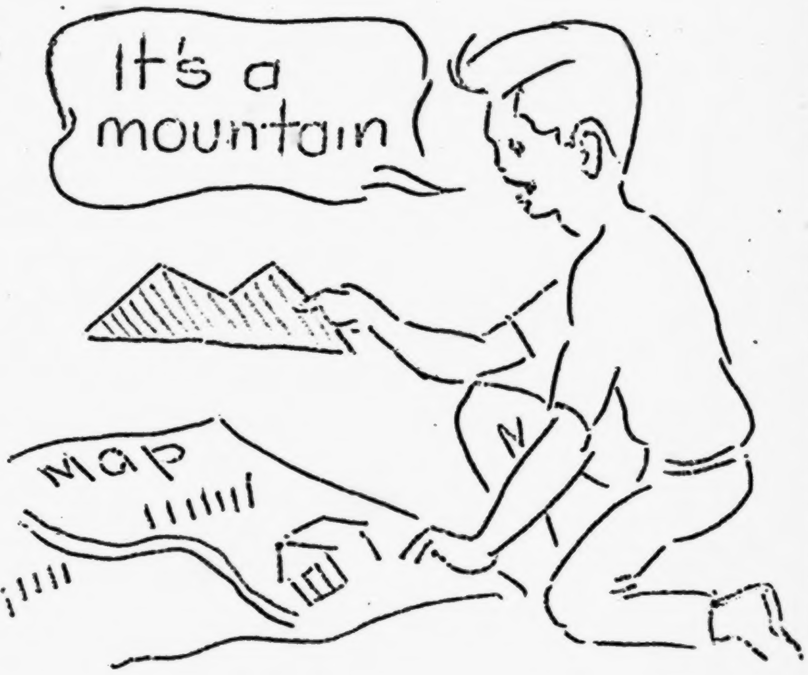
Show the children the cut out paper symbol. Place it on or adjacent to the mountain.
Say, "Could this be a mountain?" and demonstrate by your nod that it can be.

Point to the mountain and say, "What's that?" and signal for the response.

Point to the paper symbol and say, "What's that?" and signal for the response.

Continue this procedure through the other substitutions. Vary the procedure by retrieving the symbols from the mapscape, and then handing them in turn to the children, letting them place them on or adjacent to the natural features. Require each child to repeat the sentence pattern as he manipulates the symbol.

This may be more than enough for today, and if so, stop. But if insterest is still high you might run through one more exercise.



Retrieve all the symbols and hold each one in turn up before the class. (The idea here is to disassociate the symbols from the mapscape.) Go through the "What's this?" sentence pattern rigmarole.

VI Independent Activity

This suggested activity sounds very much like having little children cut out teacher-prepared forms and paste them in prescribed array. But it may be excusable in this case since our objective is not expressive art, but symbol association.

The activity consists of issuing good-size sheets of paper to the children, together with dittoed sheets of construction paper carrying the desired map symbols, and letting the children cut out the several symbols and paste them up into some semblance of a map.

If you think your children can have a successful experience by letting them freehand their symbols from construction paper, either tearing the symbols or using the scissors, go ahead and do it. If half-way successful it is probably better than using the dittoed forms.

There may be some hesitation. The children will want to look around and see how Johnny's doing it. They may seem not to know how to go ahead. You might move among them and get them started by saying (as you pick up a road strip), "Where will you put the road?" If the student can get the roads laid out--perhaps bisecting the map both ways--he then has guidelines and can complete his map.

You're not seeking uniformity. You'll be pleased if they're all different. Again: the idea is to have the children accept semi-abstract symbols as "stand-ins" for the actual thing. As you move among them ask, "What's that?" ("It's a bridge.") and so on.

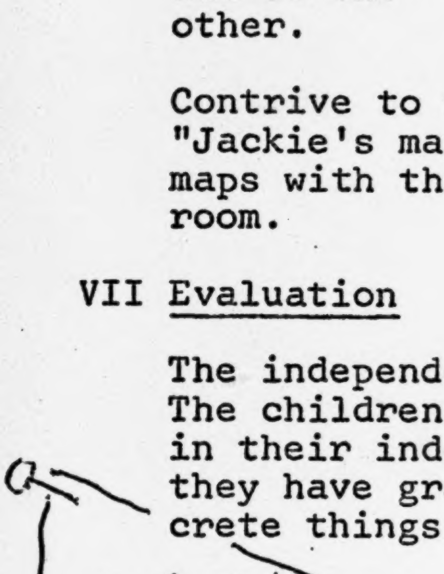
When most of the children have finished, have a showing. You might do it this way: array the maps on the floor in a long row. Have the children stand so they can view the maps. Pick up a map and say, "What's this?" Give the cue, "It's a map," and gesture for the response.

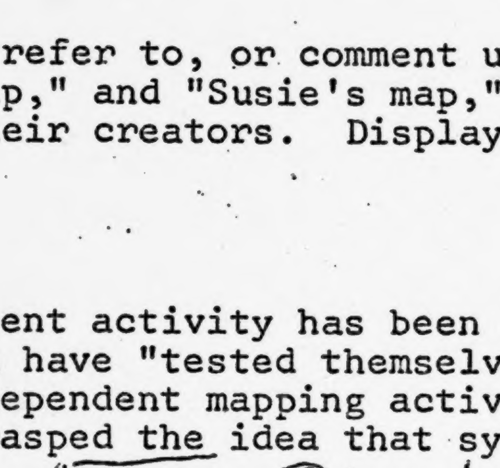
Then hand a pointer to a child and say, "Point to a map. Point to a road. Point to a bridge. Point to a school," and so on. Give the pointer to another child, and to another.

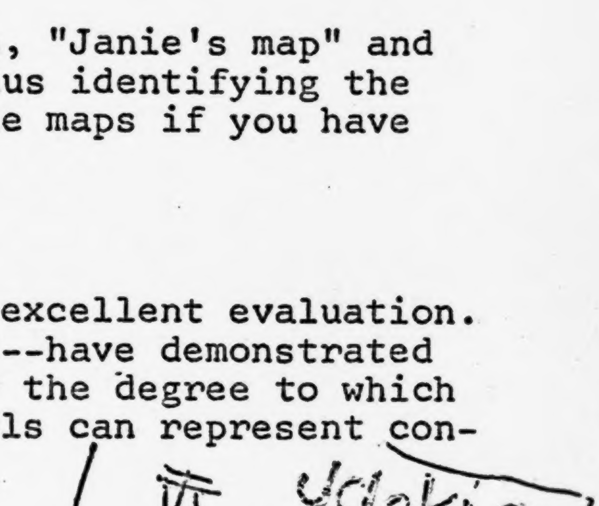
Contrive to refer to, or comment upon, "Janie's map" and "Jackie's map," and "Susie's map," thus identifying the maps with their creators. Display the maps if you have room.

## VII Evaluation

The independent activity has been an excellent evaluation. The children have "tested themselves"--have demonstrated in their independent mapping activity the degree to which they have grasped the idea that symbols can represent concrete things.







Third Day
Lesson Plan

## When I Come To School

### I A word with you--the teacher

Only the stout-of-heart will follow this lesson plan. It calls for taking the children outdoors on a walking field trip. It is time, though, to get the mapping business and the directions business out of the classroom and associate the concepts to the things they're really related to--natural features and the lay of the land. So, give each child a tranquilizer, take one yourself, put on your flat-soled shoes, and bring off a field trip.

Dennis will have to wait until tomorrow.

### II Objectives of today's meeting

To reinforce and broaden (or narrow?) the concepts of direction--north, south, east, west.

To reinforce the concepts of taller, shorter, and just the same.

To "survey" the terrain around the school, from a vantage point, preparatory to a mapping activity to follow.

Orientation--placing oneself in space.

### III Skills to be introduced or enhanced at today's meeting

The skill of learning how to participate, with one's fellows, in a pleasurable social experience.

Improvement in English language skills--the patterns and vocabulary associated with the concepts listed above the objectives.

Skills in symbolizing, especially as related to mapping.

### IV The get-ready for today's meeting

You'll need a slab of cardboard about three-feet square, with a piece of wrapping paper of the same approximate size. This is to serve as a drawing board at one point on your field excursion, and the wrapping paper should probably be taped securely to the board in the event there's a friendly breeze.

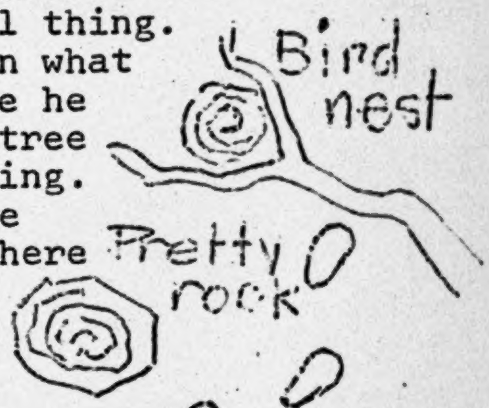
You'll need a black crayon.

You'll need a cardboard carton to hold the pretty things we find.

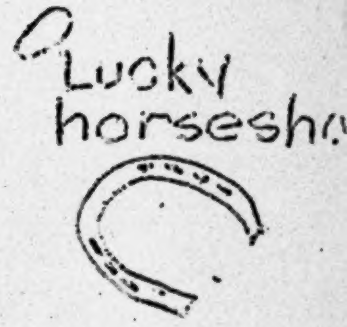
V Orienting the children to the field trip Orientation (pre-orientation) is usually considered a ten-commandment of a field trip. To omit it is to sin. We're not just sure how useful or necessary it is to orient beginners to a walking field trip. Use your own judgment. If it's only going to be a delaying tactic, omit it. But it may be worthwhile to say something like the following:

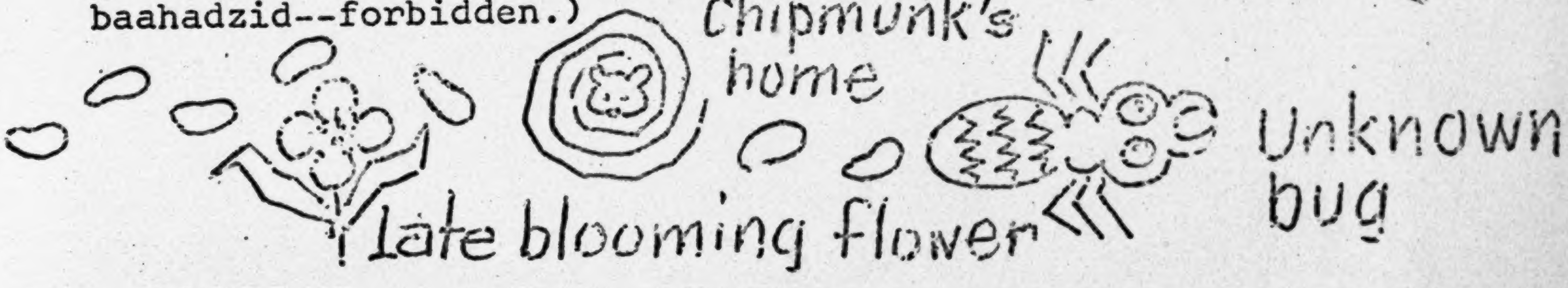
> Boys and girls, let's go walking. Let's go up on the hill and see if you can show me which is north--and south--and east--and west.
>
> Here in our classroom we know which is north and south and east and west. Show me which is north--point to the north. Point to the south. Point to the east. Point to the west.
>
> Can you point up? Can you point down?
>
> And maybe we can make a map while we're out walking.

What's the hurry The "tone" of a field trip depends in large measure upon you. The trip can become a race to see who reaches the top of the hill first, or it can become a nature walk. Demonstrate by your own behavior that this is to be a leisurely walk to see things. As soon as you're off campus, or before, you--you the teacher--should make frequent stops to show curiosity in some small thing. Look down a chipmunk hole and ask the children what it is. (That's chipmunk's home. That's where he lives.) Turn over a board or kick a rotting tree trunk and pick up (?) the bugs that go scurrying. Tell the children the bugs' names, and ask the children what they're called in Navajo. If there are cumulo-nimbus clouds, see if you can find things (dragons, sheep, trains, ships) in the sky. If you have a problem boy (why does it always have to be a boy?) who threatens to range the country side, let him carry the cardboard carton to hold the pretty rocks and pieces of pottery. Contribute regularly to the rock collection and he will feel compelled to stay near you.



Ask the children: Do the sheep eat this? Do they like this better than this? What made those tracks? Is it all right to pick up pottery? (Pottery is, or has been, baahadzid--forbidden.)





Third Day (continued)

Have you ever tried the pleasant tactic of everybody-shut-our-eyes-and-be-very-quiet-and-let's-see-what-we-can-hear? (What's the English language coming to: Let's see what we can hear!) While we're quiet let the children say, "I hear a dog barking," or a diesel running, or a pickup truck, or the wind blowing, or an airplane, or a bug making a noise.

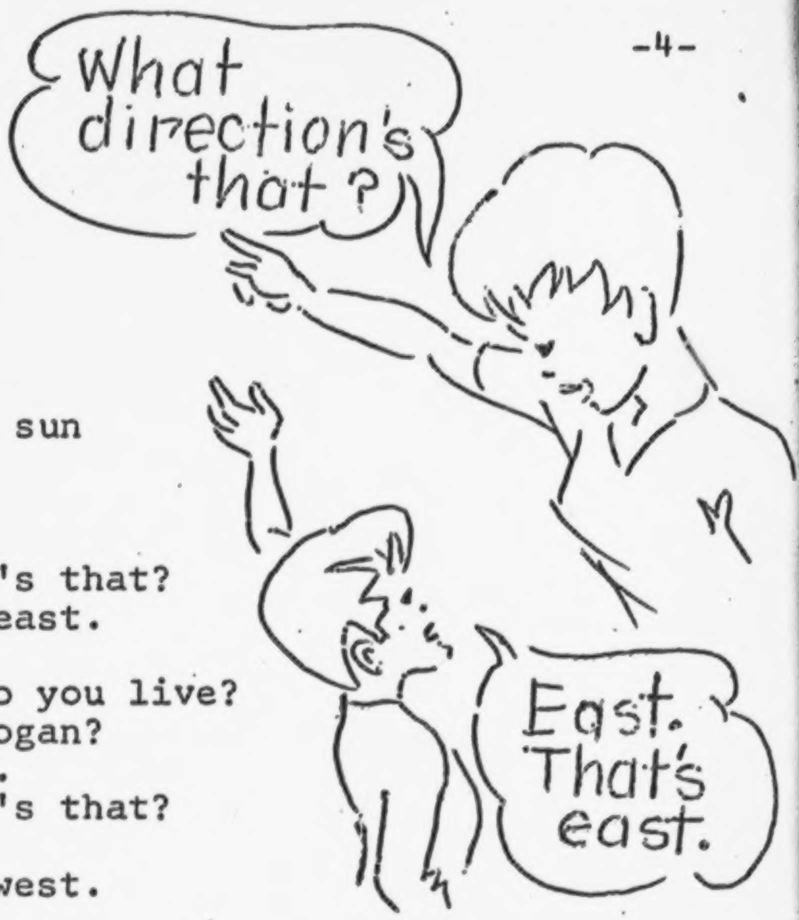
Let's hope (1) that there is a friendly hill or eminence within the hiking capacities of your beginners and (2) that you've chosen one of those Arizona-New Mexico day of rare beauty, with the sun warm but not hot, the breeze quiet, some late fall flowers blooming, the rattlesnakes in hibernation--in short, everything to make you want to delay going back to the classroom.

If there are low ledges or rocks, when you reach the top, you may want the children to sit down. If there are red ants they'd better stand up.

Establishing the concepts of direction We have no bright ideas on how this directional orientation business should come off, but it could be something like the following:

> (You speaking): Who can point north? (Is "...to the north" better?) Yes! Joan, you stand over there. Joan is at the north. Joan, you are north. Joan, can you say, "I'm at the north." (I'm at the north.) In similar manner station someone at south, east, and west.
>
> Then lead the children in games and exercises to fix the points in their understandings. Here are some suggestions:
>
> With over-dramatization on your part, have the children point to the direction you call. Example: North, and all point north. And all the other directions.
>
> Vary this exercise. Call north, and face south. Have fun over the children who follow you rather than the command.
>
> Blindfold several volunteers (one at a time); spin them around; see if they can point out a called direction. (Useless, but fun.) Use tissues on the eyes under the blindfold if there is danger of spreading pinkeye.
>
> Relieve north-south-east-west children and place rocks at their stations. Initiate game where all rush to the compass point at your call. Speed it up. Call the new direction before all have arrived at the former direction.

Third Day (continued)


What direction's that?
East. That's east.

As a closing paragraph to your directional orientation campaign, see if the children can relate the direction to things and places:

Teacher: Where does the sun come up?
Children: Over there.

Teacher: What direction's that?
Children: East. That's east.

Teacher: Susie, where do you live? Where's your hogan?
Susie: Way over there.
Teacher: What direction's that?
Susie (or children): West. That's west.

Teacher: I see a mountain f-a-r away. What direction's that?
Children: South. That's south.

Teacher: I see a hogan by a hill. What side is the door on?
(Tricky English in that sentence, including inverted construction and a preposition. Leave it out if you think best.)
Children: On the east side.

Teacher: Yes. We say "the door faces east." Would you like to say that: "The door faces east."
Children: The door faces east.

Other questions might be: Which way's Gallup? and "Which way's Tuba City?"

Map making in the field Is this field trip getting to be too long? Can you do one more thing? (If you can't, leave this part until another day. Gather up wraps, your box of pretty rocks and mumified stink bugs, and go back to school.)

If the children continue to show signs of durability, propose to them, "Let's make a map. Let's make a map here on the ground."

Teacher: Here Julia, here's a stick. Make a big square on the ground. (Indicate by gestures what a square is, and the dimensions.) Now, Julia, you see that road down there. Can you draw it on the map? (Help Julia draw a furrow that cuts across the map.)

In like manner have the children place "symbols" (available objects) on the map to designate prominent features.

> That mountain? No. It's too far. It's not on our map.
>
> The school? Yes. It's on our map. Where shall we put it? Yes, put that big rock there.
>
> That windmill. Yes, it's on our map. Put it over there on the south side.

Then review. Hand the stick to one of the children and have him point at symbols on the map.

> Pupil: What's that?
>
> Children: It's a road. (And so on through the other features.)
>
> Teacher: (as a variation) What's that? Yes, a trading post. What direction is it? (And so on through a sampling of the map's features.)

As a final episode before going home, gather the children around you, balance on a boulder the cardboard with wrapping paper attached or place it on the ground, and invite the children to inscribe on the paper a rough approximation of the map they've created on the ground. If they use some of the symbols they've become familiar with in an earlier meeting, well and good. But whatever scrawls or scribbles they employ are acceptable.

Establishing the concepts of taller-shorter On the way home engage them in a I'm-taller--I'm-shorter game. If you work it right you may be able to get a contagious thing going.

> Walk with singleness of purpose up to a bush and say, "I'm taller than this bush."
>
> Walk up to a tree and say, "I'm shorter than this tree."

As said, if it catches on you may have all the children running thither and yon announcing, "I'm taller than this sunflower; I'm shorter than this post, et cetera." The same gimmick will work for you in teaching the prepositions: I'm on this rock. I'm under this tree. I'm by this bush. I'm running around this tree.

## VI Independent Activity

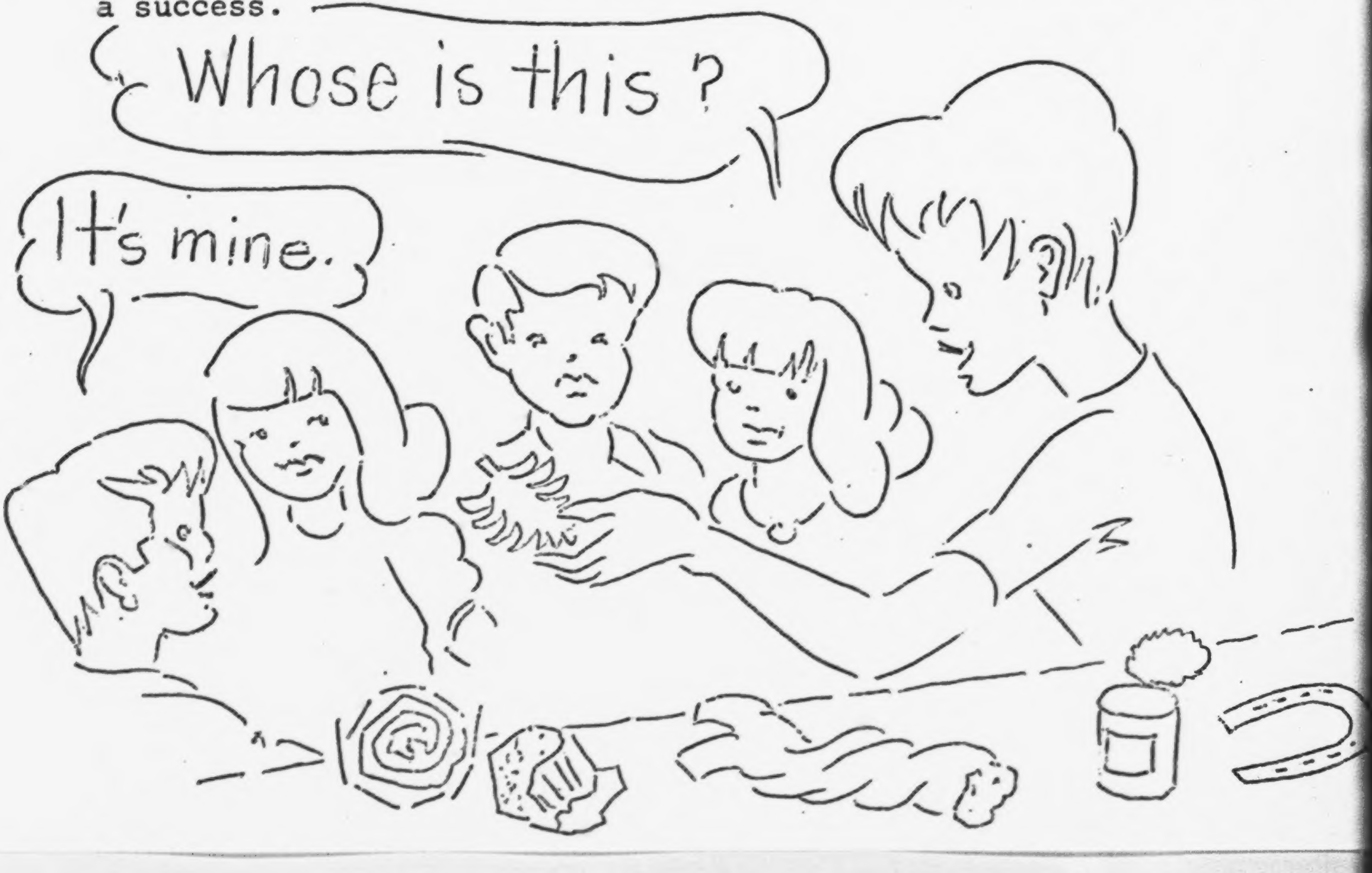
You've brought back a box full of loot from the field trip. If you stow the box on a corner shelf, never to be looked at again, you've missed a small but important value. Let the children arrange a display of the collected items. By so doing you're attaching importance to the children's contributions. In effect you're saying, subtly, "I liked that pine cone you found and put in the box."

The exhibit needs be only a space on a table or window ledge, with a piece of fabric or some construction paper arranged to show off the pebbles and all. Let the children go to the box and retrieve their artifacts, write their names on rectangles of paper, and place the object with name adjacent on the fabric or paper. Be sure to saunter near the exhibit from time to time, as it is being arranged, and make comments.

If you want to wring the last drop of good from the activity (and being a teacher you probably will), settle the children down when the display is complete, then, picking up, each item at a time, ask, "Whose is this?" Give the cue, "It's mine," and let each child respond, as you hold up his item, "It's mine."

## VII Evaluation

A subjective evaluation. You will know, as you empty the gravel out of your shoes and pick the burrs out of your socks, whether the field trip and the related activities have been a success.


Whose is this?
It's mine.

The Navajo Social Studies Project

Experimental Draft, First Grade Unit

# WHEN I'M AT HOME

by
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1968

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RC002 911

## I. Rationale Of The Unit

### Dear Teacher, Let's Talk

The beginning unit in the Navajo Social Studies Series (When I'm At School) sought to make the children comfortable in the school setting. This unit, intended for use in first grade, takes the child back to that institution which is most familiar to him, his home. While the beginner's unit has touched on information pertaining to the home it is the purpose of this unit to probe into it more deeply.

Through this unit the child should gain insights into the Navajo family social structure as compared with the social structure of those outside of the reservation. He should learn, for example, that when his Anglo friend speaks of his brothers and sisters he is referring to relations of common maternity and/or paternity rather than relatives belonging to his mother's clan. The Navajo child should also be led to an awareness of the worthy spirit of cooperativeness which pervades the Navajo family structure.

A second purpose of the unit is to lead the child to understandings and eventual generalizations that the kind of houses adopted by the Navajo people and their location, are to some degree influenced by the environment. The environment determines where the houses will be located--near water, grazing tracts, agricultural lands, roads or other utilitarian features. The environment also determines the kind of materials to be used in building the houses--what is most convenient or most economical, especially for those families who may have little material wealth.

As a result of these inquiries we hope the child will understand that the Navajo concept of home and family is different from the Anglo concept but that the difference is one of tradition and environment rather than of superiortity or inferiority of one over the other.

### Teaching the Social Studies Across Cultures

The stated purpose of the Navajo Social Studies Project is to develop social studies instructional materials based upon the culture of the Navajo Indian rather than upon that of the middle-class Anglo. The question may be asked, whether the teaching of social studies "across cultures" is different from the teaching of social studies to a typical classroom in the midwest.

An obvious difference is seen when it is realized who the children are that will be using these units. The Navajo children will be studying their own way of life and this will be in contrast, frequently, with the way of life of the teacher. It is hoped that these units have been developed in a manner that will make learning about their culture an enjoyable experience for the Navajo children and one that will offer them interesting comparisons of the way of life on the reservation with that of life away from the reservation.

Perhaps something to consider at this point is that the teaching of social studies is in a state of change. The change is seen in urban, as well as in cross-cultural classrooms. Prior to now, the main emphasis in the social studies has been upon the content, and content alone, presented within a unit. Further, this content was derived largely from the fields of history and geography. This resulted in the social studies being mere fact gathering, with an emphasis on "coverage."

Today the trend is toward the problem solving approach where the children use the content area of a field to discover generalizations, define concepts and arrive at understandings and conclusions of their own. Teachers lay the framework of this method by themselves determining some generalizations to be worked toward, but there is certainly room for the generalizations and understandings the children will discover. All of this combines to make the study of the social sciences something more exciting and rewarding than the mere memorization of dates and events.

## Definitions of Social Studies Terminology

It has seemed important to the members of the Navajo Social Studies staff to come to an agreement upon the definitions of certain terms that are used in the project materials and that are frequently encountered in professional readings in the social studies.

The terms defined (below), include problem solving, concept, generalization, and understanding. In their reading, staff members found almost no consistency in the use of these terms. Concept, understanding, and generalization, particularly, were and are used interchangeably and indiscriminately by authors.

One author, however, went to the heart of the matter, and the staff has adopted his definitions. (James G. Womack: Discovering the Structure of the Social Studies. His paperbound book is being made available to all pilot teachers.)

No claim is made by the project staff that the Womack definitions are correct and that all other usages of the terms are incorrect. We are saying only that his definitions will be followed in the Navajo Social Studies Project materials.

There is some doubt in the minds of the project staff whether Navajo children can be taught the skill of generalizing — because skill it is. Generalizing, as you will discover when you read the definition, requires precise semantic statement, among other things. How can a child manage the nuances of precise statement when he's employing a language that is not, for him, his native language? We are more confident that he can acquire the concepts and arrive at the understandings.

Generalization A generalization is a broad inclusive statement in complete grammatical sentence form which serves as a principle or rule for the social studies. Its characteristics include the following:

1. Generalizations are derived from social studies content, but they are not content themselves. They not only have content as their source, but their substantiation and proof for being generalizations also come from content.
2. Generalizations have universal application and admit no major exceptions.
3. Generalizations contain no specific references to any particular peoples, places or times.
4. Generalizations have a thesis; that is, they make a point about the subject of the sentence.
5. Generalizations, as principles or rules, comprise the underlying structure for each social science discipline.
6. Generalizations are best discovered by inductive reasoning.
7. Generalizations are abstractions which can be broken down into gradations of complexity and completeness so that they can be understood and mastered, to some extent, even by primary grade students.

8. Definitions and concepts are not themselves generalizations, but may be incorporated into a generalization.

Concept  Every generalization contains certain key social studies words or phrases which are called concepts. A social studies concept is a word or phrase which has associated with it certain salient, inalienable features. The understanding and proper use of the concept depends on the mastery of the inalienable features as well as the common definitional meaning of the word. Concepts have both a denotative and connotative level of meaning. The denotative level is simply the dictionary definition of the word. For many purposes, the denotative level of meaning is sufficient when social studies concepts are used. Social studies concepts, like concepts from all fields of study, have a connotative level of meaning, and it is this higher level of meaning which our students must be trained to understand.

Understanding  An understanding is one or more summary statements containing the major thought or idea in a passage of content or teaching unit. It usually has definite referents of time, place, and people and is unmistakenly derived from the body of content just studied. Its immediate applicability is solely and directly related to that content and no other.

Problem solving  One of the major trends in the teaching of social studies is the development in the children of a growing ability to solve problems. Based on the presumption that tomorrow's problems will be different from today's, the goal is to teach the children the process of solving problems rather than the possible solutions to existing ones.

The term problem solving, however, has come to mean many different things to different people. For our purposes problem solving is, "The process by which the child goes from a task or problem as he sees it to a solution which, for him, meets the demand of the problem. The problem solving process varies with the nature of the task, with the methods of attack known by the solver, with the personal characteristics of the solver and with the total situation in which the problem is presented."

Problem solving is usually developed through a series of steps. First the student must identify the problem. This should be some issue that is of importance to him. An awareness of existing problems may be created by the teacher through a stimulating classroom environment. In the second step the student must find and apply relevant facts which will help him to develop a solution. This may consist of a simple comparison of the present problem with a past problem or it may mean an in-depth study based on reading materials and/or field trips. In the third step the student relates these findings to the issue at hand, usually through oral reports, maps, graphs, charts and classroom discussions. If the students have been working in subgroups, this is the stage at which they begin to co-ordinate their efforts. This leads to the fourth step in which the students arrive at a conclusion which may suggest a course of action to be taken or a principle to be accepted. The fifth and final step is an evaluation of their conclusions.

There are a number of variations of this process. The students may wish to begin with a generalization and then look for supportive data. In this case the fifth step would be an acceptance or rejection of the generalization along with an understanding of the reasons for the action taken.

Not only does this approach develop the thinking processes it also develops such skills as research, communication, acquisitiveness, evaluation and group working.

## II. You'll Want To Know

### Professional Readings in Background Material

### The Navajo Family[1]

The basic unit of economic and social cooperation in Navajo life is the biological family consisting of husband, wife, and unmarried children. Descent is traced through the mother.

Formally, the "head of the family" is the husband. Whether he is in fact varies with his personality, intelligence, and prestige. Navajo women are often energetic and shrewish. By vigorous use of their tongues they frequently reverse or nullify decisions made by their men. The position of women among the Navajo is very good. Their ownership of property and livestock, the prevailing pattern of residence with the wife's people, the fact that more women than men have a ready and continual source of extra income (through their weaving), all give women a strategic advantage. Such situational circumstances are reinforced by mythology and folklore. The songs of the Blessing Way reiterate the idea that woman is supreme in the hogan. The east pole is that of Earth Woman, the south that of Mountain Woman, the west that of Water Woman and the north that of Corn Woman. The fact that some of the most powerful and important divinities (Changing Woman, Spider Woman, Salt Woman) are female speaks volumes for the high place of woman in the traditional conceptions of the Navajos.

Some tasks, especially animal husbandry and agriculture, are carried out more often than not by a wider group of relatives than the simple biological family. Commonly this "extended family" consists of an older woman with her husband and unmarried children, together with her married daughters and their husbands and unmarried children.

Not all groupings, however, conform to this picture in every detail. In the first place, a considerable number of biological families live apart as independent units. In the second place there are usually one or more unattached collateral relatives on the scene: the aged father of the older woman, or her widowed, childless sister, or a crippled niece who has never married. Such isolated individuals usually occupy separate quarters if they are able to care for themselves. If not, they may eat and sleep in the dwelling of one of the biological families, or they may have their separate hogan with some youngster assigned to cut their firewood and otherwise assist them.

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[1] Clyde Kluckhohn and Dorothea Leighton, The Navajo, (Garden City, New York: The American Museum of Natural History, 1962), pp. 117-120.

In the third place, not all married daughters invariably live in or even near this group. One daughter and her husband may live alone and at a distance or they may have associated themselves with the husband's people. Whether a young married couple goes to live with the girl's or the boy's parents depends upon a variety of factors: the relative economic status of the two groups, the need for workers in one or the other, various prestige elements, the congeniality of the persons involved, and indeed all the considerations of interpersonal relations. The influence of white customs and especially of white interpretations of inheritance laws has increased residence with the husband's people in recent years, but there is evidence that this was not unheard of as long as two generations ago. Some couples regularly divide their time and their services between the two groups. In some sections it is the custom for bride and groom to live and work for some years after marriage with one of the parental families, and later, after they have established their ability to care for themselves, to move some distance away into a state of almost complete independence.

Economic and other individuality is not lost in the extended family. But for many purposes there is economic cooperation. While every adult may have his separate account at the trading post, the older or more prosperous members of the extended family will see to it that credit is extended to the more dependent if food or clothing is really needed. Labor is pooled in herding and other productive activities.

Under the system of residing with the wife's people, men commonly participate in the activities of two extended families. Even though their residences are with the extended families of their wives, they continue to visit frequently at the homes of their own mothers or sisters. They often leave their sheep and other property there. They are expected to attend ceremonials at their old homes and to share the expenses of these. Not infrequently the demands of a man's family of orientation (his mother's) and family of procreation (his wife's) are conflicting, and this is a deep source of strain in Navajo social organization.

The lines of contact in Navajo society are primarily those of kinship. The Navajo language differentiates many categories of relatives, making distinctions which are unfamiliar to white people; relatives on the mother's side are normally called by different terms from the corresponding relatives on the father's side; younger and older brothers and sisters are always distinguished; some relationships are foreshortened, so that the children of the mother's sisters, for example, are addressed with the same word as actual biolocial brothers and sisters, just as the mother's sisters are also called "mother."

Towards relatives of different classes there are, of course, prescribed ways of behaving. Some must be treated with varying degrees of respect or avoidance. Thus the relation between adult brothers and sisters, while one of deep affection is marked by great reserve in physical contact and by certain restrictions in speech. Conservative Navajos are still careful in addressing some relatives by marriage to use the same special linguistic forms as brothers and sisters use. These polite forms give a rather stiff or stilted effect to a conversation.

Traditionally, the relationship of maternal uncles to their nephews and nieces was of great importance. These uncles assumed many of the disciplinary and instructional functions which fall to the lot of the father in white society. They had great influence in arranging, encouraging, or vetoing the marriages of their sister's sons and daughters. Moreover, there were various economic reciprocities and inheritance rights involved. A niece, in particular, could inherit at least a small amount of property from each of her maternal uncles.

One of the difficulties in understanding an alien culture lies in concepts of ownership and inheritance. Among the Navajos certain things are "communal property" in which no individual or family has vested or exclusive rights. Water resources and timber areas belong to all and certain conventions are observed in regard to this type of property. It is not good form to cut wood within a mile or so of someone else's dwelling.

Farm and range land belong to a family. The dominant Navajo idea of ownership of such land has been well called inherited spouse ownership. That is, the man who owns farm or range land can only control it for a limited period, and no owner can give away or otherwise alienate land from his family. Furthermore, in this matrilineal society, the real owners are the wife and children, and the husband is hardly more than a trustee for them.

The concept of inherited use-ownership applies to some degree to livestock. Every animal in a flock is assigned to some member of the family but he is not altogether free to sell his animals in order to buy some personal device.

Even young children have their own animals with private earmarks. In well-off families a child is given new animals each year. Yet there is subtly implanted in him the notion that the family, not the child, retains the right of eminent domain. The child must take his turn in supplying meat for family meals and contribute his share when animals are being slaughtered to feed participants and guests at a ceremonial. Always it is emphasized that the produce of animals is in part for the general use; when necessary it is entirely for the general use.

Peach and other fruit trees are owned by a family or an individual. If they are located on land not now in the possession of the family or individual, the owner may come only at harvest to claim the fruit.

The only property which is indisputably that of the individual consists of clothing, ornaments, saddles, ceremonial equipment and intangibles such as songs and prayers. These the individual may dispose of exactly as he likes.

A Navajo's relatives include more than the members of his biological and extended families and affinal kin. Outfit, clan and linked clan are important extensions of the circle of relations.

The Western term outfit is used to designate a group of relatives who regularly cooperate for certain purposes. Two or more extended families, or one or more extended families may habitually pool their resources on some occasions--say planting and harvesting, or the giving of any major ceremonial for the individual member. The difference between the outfit and extended family are twofold: the members of the true Navajo extended family always live at least within shouting distance of each other, whereas the various families in an outfit may be scattered over a good many square miles. An extended family has its focus in the families of sisters or of brothers and/or parents and their married children, whereas the families in an outfit, while always related, include a wider circle of kin. Participation in coopertive work is not absolutely regular, and indeed membership in an outfit is somewhat fluid. But the solidarity of an outfit will always be recognized, however vaguely, by the white trader who knows the region. The variations in the size and composition of outfits are infinite. Commonly, one biological or extended family is a kind of nucleus for the whole group, and the outfit will be referred to colloquially by using the name of the principal man in the nuclear family. Geographical distance and other factors may have the effect of excluding some relatives actually closer by blood than others embraced within the outfit. The test is always the intensity and regularity of the economic and other receprocities involved. The size of an outfit tends to depend on the wealth of its leader and his wife. One can usually see best who actually belongs to an outfit when communal ploughing is taking place in the spring or sheep dipping in the summer.

Like white people the Navajos use relationship terms toward all "blood kin." However, they do not limit their relatives along strictly biological lines. They also designate as sisters, fathers, et cetera all members of their own clan and in theory all members of the clans linked with their own. The term used depends upon the sex and the relative ages of the two speakers. Members of one's father's clan are also considered relatives, but they are grouped in a smaller number of categories.

Each Navajo belongs to the clan of his mother, but it must not be forgotten that he is equally spoken of as born for the clan of his father. The father's clansmen are all considered to be relatives.

In the contemporary life of the Navajo the principal importance of clan is that of limiting marriage choices: one may never marry within one's own clan or one's father's.

Clan is also important in establishing the larger circle of one's relatives. A Navajo will always go out of his way to do a favor or show preference for a clan relative even if the individual in question has been previously unknown.

In the past the clan was an important agency of social control. All clansmen were responsible for the crimes and debts of other members of their clan, thus it was in their own interest to prevent crime on the part of any and all clan relatives.

## Division of Labor[1,2]

The husband takes the primary responsibility for building dwellings, corrals, and fences, although his wife and other women assist in plastering and chinking the hogan. The wife airs the bedding and keeps the dwelling and cooking utensils clean and orderly. She cooks and butchers mutton, gathers those crops from the field which are to be used for immediate consumption and looks after the children. The man will assist in all these tasks if the woman is ill, or under special circumstances. The man is expected to cut most of the firewood, unless there are boys old enough to do this. All assist in bringing wood to the fire, although this is a special chore of the children.

Men do most of the work in the fields, look after the horses, wagons, saddles, and cattle, and haul wood and water.

Responsibilities are distributed according to availability of personnel and to arrangements within the extended family, but herding tends to be the duty of youngsters and of the old. Women spend their spare time in weaving and occasionally in making baskets or pots. Dressing skins and making moccasins are male occupations. Some men are silversmiths, although the women are also beginning to participate in this craft.

The daily care of the sheep falls largely to the women and children, but during the busy spring, summer, and early fall, when lambing, shearing, dipping, and the selling of stock take place, everyone in the family helps to do whatever is urgent. Early spring is a rush season for the Navajo because they are both shepherds and farmers. The condition of the weather determines when they can begin their work, and when the weather warms, everything may need to be done at the same time.

The garden has to be cleaned and made ready for flooding and planting. Once the lambs begin to arrive, however (in March), there is no time for any other work. The

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[1] Clyde Kluckhohn and Dorothea Leighton, The Navajo, (Garden City, New York: The American Museum of Natural History, 1962), pp. 94-96.

[2] Katharine Luomala, Navajo Life of Yesterday And Today, (Berkeley, California: U.S. Department of the Interior, National Park Service, 1938).

ewes with their lambs are kept near the hogan in small corrals, and the children, who also do much of the herding, care for the lambs. About the time the garden is ready for planting, the weather may be warm enough to shear the sheep so that they will not suffer from heat. When shearing is out of the way, the gardening can get some attention.

During midsummer, a daughter and her husband, or an unmarried son, may drive some of the flocks to the highlands, while the rest of the family stay in the valley to care for the garden and the remaining sheep. Those who go to the highlands will, perhaps, have their own small garden in the mountain valley; or they may be asked to look after the family's mountain farm where oats, hay, and potatoes are raised. Children drive the flocks out to graze in the morning, and at night they return them to the corrals near the hogan.

Sheep dipping as a prevention against scabies breaks into the summer routine. It usually means four more long journeys for the sheep--twice to and from the vats. The men usually put the sheep through the vats. The women, who own most of the sheep, are right at the men's elbows, however, to see that the stock is not handled carelessly or roughly.

Late in the summer, after the herders come back to the valley from the mountains, a busy season of harvesting and storing crops and selling spring lambs begins. With the first snows, when the family is through with the fall shearing and the sale of wool and stock, they move to the foothills within their range, where they can get enough fuel for the winter. There is less work in the winter, and much time is spent visiting "chants." The sheep now depend largely on the brush and dried grass they find in their daily grazing, for few of the Navajo corral-feed their sheep.

There is also highly specialized cooperation in other such activities as house building and pinon picking.

## When the Work is Done (Recreation)[1]

Navajos like to have a good time. Around the hogan the children may play various games. During the winter evenings, around the fire, myths and folk tales are repeated, often for the edification of the children. The men and boys often go hunting in groups of two or three. They also like to have small, informal foot or horse races and to participate in cowboy sports. Navajos enjoy singing as they go about their work herding the sheep or riding horseback.

As is natural for isolated people, their greatest pleasure lies in an occasion which brings crowds together. It may be a ceremonial held at home or at that of a nearby neighbor. Or, it may be a distant "squaw dance" held in the summer or a Night Way or one of the other chants held in the autumn. At most ceremonials there is talk, feasting, games and races. Trips to rodeos or trading posts are also times of excitement for the children.

Watching or participating in races and in cowboy sports are felt to be delights in themselves But in all the major recreational activities there are common threads: the exchange of news and gossip, seeing and being seen in one's best finery, laughing and joking with old friends. There is also an opportunity at public gatherings for some serious business: for jewelry and other articles to be bought and sold, trades of animals and equipment to be arranged.

Less frequent are visits to the Gallup Inter-tribal Indian Ceremonial, the Flagstaff Pow-Wow or various pueblo fiestas. A shopping expedition to Gallup, or Farmington, or Winslow is a major diversion. Movies are much enjoyed, even by Navajos who know little or no English.

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[1] Clyde Kluckhohn and Dorothea Leighton, The Navajo, (Garden City, New York: The American Museum of Natural History, 1962), p. 96.

## The Land of Our Homes[1]

From the Chama River region, where the Spanish first encountered them in the early seventeenth century, the Navajo spread during the next two centuries over the Chaco area, then westward over the mountains into the great Canyons de Chelly and Del Muerto. They were ranging far beyond this region when they became prisoners of war at Fort Sumner.

The treaty of 1868 which ended their captivity, specified the boundaries of the reservation as follows: the northern edge 37 degrees of north latitude (the present Arizona-Utah, Colorado-New Mexico boundaries); on the south, by an east-west line passing through the side of old Fort Defiance; on the east by a meridian passing through Bear Spring: west by meridian of longitude 109 degrees 30 minutes (just west of Canyons De Chelly and Del Muerto); an area which constituted somewhat over three million acres. Since then, the population has increased to about five times that of 1868 and the reservation has been increased to about fifteen million acres.

One-fifth of the total area is useless because of its rugged character, and the rest of the land is of unequal quality. The water shortage, the inequality in the value of the land, the summer and winter pastures, the need for more land for the enormous flocks, and conflicts with white stockmen, have kept the tribe in constant agitation for the protection of their lands, additional allotments, and the development of water resources.

Erosion is one of the most troublesome aspects of the land question--natural forces of heat, cold, drought, and floods are constantly at work, decreasing the quality of the land and washing away the soil. These natural forces have been aggravated by overgrazing and mismanaged grazing. Formerly there were a few large herds which could be transferred to other pastures, leaving the land to regain its natural coverage; now there are numerous small herds and fewer opportunities for moving to new ranges.

The Navajo country is part of the Colorado Plateau province, a region of folded and faulted sedimentary rocks, traversed by innumerable canyons. Parts of the area are so intricately dissected by interlaced gorges that the original surface of the plateau appears to have been destroyed and is now represented by a bewildering array of scattered mesas, buttes, isolated ridges, and towering spires among which dwindling streams follow their tortuous paths. In elevation the country varies from 4,500 to 8,000 and 10,000 feet; about half is more than 6,000 feet above the sea. Navajo Mountain, the highest point, rises to 10,416 feet.

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[1] Katharine Luomala, Navajo Life of Yesterday And Today, (Berkeley, California: U.S. Department of the Interior, National Park Service, 1938).

Although the soil is fertile, it is so porous that water immediately sinks into the ground, and in some places planting of corn ten or twelve inches deep taps this water. Erosion has been, and still is, of great significance in shaping the landscape into its characteristic elements of mesa, butte, canyon and wash.

A chain of mountains, the Lukachukai-Tunitcha-Chuska range, rises above the arid desert plateau and cuts across the Arizona and New Mexico boundary in a northwest to southeast direction. Beyond the Lukachukai Mountains, to the north, is a cluster known as Carrizo Mountains, where prospectors continue to search in vain for gold.

The mountain range separates the eastern and western sections of the reservation, which differ in culture, physique of the natives, and geography. The eastern has been much influenced by contact with white people from earliest times, while Navajos on the west side of the mountains still cling to the old customs.

The east side of the mountain range falls sharply to a barren desert where wood and water are scarce. Streams are rare on the east slope; and Chaco Wash, the principal drainage channel, is dry most of the year, though in some places the underflow can be reached by digging.

The western side of the ranges is well watered by streams which rise near the top of the mountains, and the landscape over which they flow changes gradually to a tableland or mesa. The streams drain into ravines and flat-bottomed canyons, such as de Chelly and del Muerto, which are at almost right angles to the mountains, and Chinle Valley receives some of the water. Because of the streams the western region is more thickly populated than the eastern. There are numerous small farms in the canyon region which raise fine crops of peaches, alfalfa, maize (corn), and vegetables.

The Lukachukai-Tunitcha-Chuska range becomes a beautiful, flowery parkland with abundant grass and water in the summertime, and then the Navajo drive their flocks to the mountains in search of fresh pastures.

The keynote of the climate of the Navajo country is variability, marked by sudden changes in temperature and wide fluctuations in rainfall. An intensely hot summer day may be followed by a chilly night; sunlight is synonymous with heat, shade with cold. The high temperature of the forenoon may be lowered by a cold rain or by a hailstorm, only to become re-established within an hour. When storms come the country is flooded; at other times the task of finding water for man and beast taxes the skill of the most experienced explorer. Within the reservation, topography is of primary importance in determining the climate. At stations in the Little Colorado and San Juan Valleys the weather is warmer and drier than at higher altitudes near the center of the area. The floor of a canyon may have a climate quite unlike that of the canyon rim, and the cliff dwellers long ago learned that one canyon wall may afford favorable sites for settlement that are not to be found on the opposite wall.

There is much seepage of water from the rocks, and springs abound in the cliffs. In such places, on the sunny side of a wall, away from the prevailing southwest wind and not far from the water and fuel supply, the Navajo build their hogans.

The averages of the annual mean rainfall and temperature vary considerably at different altitudes and from year to year. The annual mean precipitation is about 8.29 inches. Thirty seven percent of the rain comes in July, August, and September. The storms are short and violent, with thunder and lightning which cause forest fires and do much damage to the flocks and to the soil. The winters are severe: snow may fall even in the Painted Desert. The reservation streams are dry most of the year, but during the rainy seasons floods may raise them as high as from five to ten inches within a short time.

## Navajo Homes[1,2]

The houses, or hogans, of the Navajo are crude, undecorated and poorly furnished. They are so quickly built that even the winter hogan, which is regarded as the more permanent home of the family, and which has many rules of procedure to be observed in its construction, rarely takes the head of the family more than two or three days to build, with the aid of a few friends.

The kind of house which a man builds depends almost entirely on the purpose which it is to serve and very little on the man or his circumstances. The houses of the richest man in the tribe and of the poorest would be identical unless, as often happens in modern times, the former has a desire to imitate the whites and builds a regular shelter of stone or logs. The native dwellings are still in the majority, however, for a number of reasons. In the first place, further imitation of European examples would be expensive in materials and most Navajos lack carpentry skills. In addition the hogan is an excellent simple adaptation to the climate. Its thick walls keep out cold in winter and to some extent, heat in the summer; the centrally placed fire keeps all parts of the dwelling warm, and there is room for more occupants to sit or sleep around the fire. Furthermore, the crevices in the walls and the eaves of the cribwork roof provide storage space. Finally, curing chants can be carried on only in the hogan. Since few of the Navajos have abandoned their religion, even those who live in white style homes must also have hogans.

The house types are closely adapted to the surrounding geography. A variety of forms and materials depending on the timber or stone supply and the expected length of occupancy, are used for seasonal homes. They are built in the locality between desert and mountain, where year after year a family ranges over its pastures. Generally the family has a winter and a summer hogan, and several leanto shelters for overnight camping.

The winter hogans are located in the lower altitudes among the foothills and mesas that are wooded with cedar,

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[1] Clyde Kluckhohn and Dorothea Leighton, The Navajo, (Garden City, New York: The American Museum of Natural History, 1962), pp. 87-95.

[2] Katharine Luomala, Navajo Life of Yesterday And Today, (Berkeley, California: U.S. Department of the Interior, National Park Service, 1938).

pinyon or juniper--trees which are important for building material and fuel. Some of the valley sites, like Canyon de Chelly, are occupied the year around, so the family moves out of its winter hogan to a near-by summer windbreak.

The word hogan has been taken over into English and designates two general types of dwellings of the people. The more ancient variety has three forked poles for its chief support. This older style is today less popular than the more spacious six-sided hogan. For this type, some builders set a framework of four forked posts in the ground to form a square. Braces are laid in the forks of these posts to connect them rectangularly. Around this framework six walls, leaving a space for the door, are built of small logs that at times are slightly cut at the corners to hold them in position. The roof logs are gradually built in toward the center, forming a crib-work roof shaped like the top of a beehive with a central opening left for a smoke hole. Some builders omit the framework inside, so as to obtain as much space as possible. Others round off the corners or even make the hogan eight-sided, and still others (where timber is scarce) build the walls of stone laid in mud mortar.

The summer houses are informal structures built without ritual. The family throws down its saddles, blankets and supplies under a tree, and hangs the meat up high on a branch away from the dogs. The head of the house stacks up brush or rock sometimes in corral form, under the tree to ward off the prevailing southwest wind. Then he tosses an old blanket, a hide, or a bit of canvas over one corner of this sketchy structure, and his family lives here temporarily while transferring the flocks from one pasture to another.

Mindeleff describes and sketches about eight types of summer shelters. A popular type is the leanto, and the variations of its basic design are legion. A well-made one which is to be occupied all summer is constructed of four forked posts with cross peices covered with whatever kind of textile or branch as is handy. If only stunted pinyons are available, height is obtained by excavating the floor. Every Navajo establishment includes more than a single structure. Even a sheep camp has a brush corral for the animals as well as a wind break or tent. At permanent residences there are corrals, shades and usually one or more storage dugouts. Out of sight in the timber or in a secluded hollow or rock cove will be found at least one sweathouse, a small-scale replica of the old style hogan without the smoke hole. It is exceptional to have only a single hogan as the nucleus of a Navajo establishment. Two or more related families often reside in close proximity, and there is at least one hogan or cabin for each biological family. More often than not, even an isolated family eventually builds two or more dwellings, one of which is used mainly for storage. The supplementary cabin is increasingly popular as a place where women can weave or sew when it is raining hard.

The greater number of families have more than one permanent establishment. The need for these is dictated by such factors as the desirability of getting the herds some distance from crop lands, the fact that grazing lands may be desirable in summer but unusable in winter because of too much snowfall, seasonal variations in water supply, and availability of wood for winter fires. Some families who possess a thousand or more sheep have as many as five or six separate clusters of buildings. Usually, however, each family has one location which is its main residence. It should be emphasized again that no establishments except sheep camps are in any true sense transitory.

To the Navajos their hogans are not just places to eat and sleep, mere parts of the workaday world as homes have tended to become in the minds of white people, particularly in cities. The hogan occupies a central place in the sacred world also. The first hogans were built by the Holy People, of turquoise, white shell, jet or abalone shell. Navajo myths perscribe the position of persons and objects within; they say why the door must always face the rising sun and why the dreaded bodies of the dead must be removed through a hole broken in the hogan wall to the north (always the direction of evil). A new hogan is often consecrated with a Blessing Way rite or songs from it and at the very least, the head of the family will smear the sacred corn pollen or meal along the hogan poles with some such petition as "let this be assurance that the place will be happy."

To the white visitor it is astonishing how many individuals can eat, sleep, and store many of their possessions within one room not more than twenty five feet in diameter. As a matter of fact, livable order is attained only by adherance to a considerable degree of system with respect both to objects and to persons. Women always sit on the south side of the hogan, men on the north. Small children stay close to their mothers. The male head of the family and officiating medicine men or other distinguished visitors sit on the west side facing the doorway. The places of other persons and the seating arrangements under special circumstances are prescribed in considerable detail.

Goods have a fixed disposal which utilizes all available space. Herbs and some types of dried foods, ceremonial equipment, guns, hats and articles of clothing in current use, are stowed away in corners of the rafters or suspended from beams by thongs or nails. Reserve clothing and bedding, prized jewelry and ceremonial articles are stored in trunks or suitcases, which are stacked against the walls where the roof is lowest. Pots and pans are stacked near the central fire or placed with the spoons and supplies of flour, lard, coffee, and sugar in crude cupboards made of boxes nailed to the wall by the door. There may be a sack of salt which will be ground to the desired fineness as it is needed. Ordinarily there are no heavy or bulky pieces of furniture. Stoves and beds are very much on the increase but are much more apt to be placed in the supplementary cabins than in hogans. The same may be said for tables, but these are still quite unusual.

The area around the hogan is also used as living space when the weather permits. Sheepskins, blankets, and women's skirts are hung to air and sun on poles placed between branches of trees. In summer coffee pots, frying pans, and three-legged iron Dutch ovens stand under the trees or hang from their branches until time to cook the next meal. The loom is frequently set up outside. Smiths too, sometimes work in the open near the hogan.

There is no set hour for the children to be put to bed, and the whole family usually retires rather early if there are no guests. Sheepskins and blankets are brought in from outdoors, if they have been airing, or unrolled and spread on the floor around the fire or stove. The baby lies in its cradle near the mother. Several small children will probably sleep together. If the family has a number of older children, there is apt to be a second hogan where the boys sleep. In summer some or all of the family will probably sleep outdoors. Indoors or out, everyone takes care not to step over a sleeping person, lest some evil befall him.

When the group to be served at a meal is large and two settings are necessary because of space considerations the men and boys eat first and the women who have been preparing the food may eat later. But usually the whole family eats together. A sheepskin wool-side down, blanket, or tarpaulin is spread on the ground and bowls of food placed on it. A few families now use tables and chairs. Since individual plates are not the rule, several persons will probably use a common bowl. Spoons are the usual eating implements, and bread may be used to hold pieces of meat or to dip up gravy. In summer the whole family is likely to eat outdoors.

Cleanliness of clothing, bedding, and other furnishings varies a great deal from hogan to hogan. There is likewise much individual variation as to personal cleanliness. Frequency of washing depends on the season and the availability of the water.

## III. You'll Want The Children To Know . . . And To Become

The following generalizations, understandings and skills are the ideal goals of this unit. While many of the children may not fully achieve them it is our hope that they will at least gain a basis for future encounters with the same materials written from a different view point and on a different level.

Skills to be practiced in this unit:

- Locating information
    - Gathering facts from field trips
- Organizing information
    - Arranging facts and ideas in sequence
- Acquiring information through listening and observing
    - Listening and observing with a purpose
- Communicating orally
    - Vocabulary development
    - Sentence development
    - Development of self-confidence
- Interpreting pictures, charts, graphs, tables
    - Recognition of these materials as sources of information
- Working with others
    - Respecting the rights and opinions of others
    - Taking part, doing our share
- Interpreting maps
    - Orientation of map directions
- Use of social studies terminology

| Generalizations | Understandings | Concepts |
|---|---|---|
| The family is the basic social unit in most cultures. | The family lives together as a unit.<br>Members of a single family live in the same home.<br>The extended family is the traditional Navajo family.<br>The Navajo's use of the terms mother, sister and brother may be different from their use by other cultural groups.<br>Families vary in size and composition. | family<br>extended family<br>first name<br>last name<br>aunt<br>uncle<br>grandmother<br>grandfather<br>cousins<br>taller than<br>shorter than (smaller) |
| The basic needs of all people are food, shelter and clothing.<br>All people strive to meet these basic needs.<br>A division of labor within the home makes it possible to attain these needs.<br>Cooperation is a means of meeting individual and group needs.<br>Man's way of living is influenced by his natural environment. | Each member of the family has a role.<br>Roles vary according to needs and age.<br>Navajo family units are (to a diminishing degree) largely self-sufficient. Limited availability of urban goods and services imposes greater work-loads upon all family members.<br>Because of their isolation and lack of conveniences Navajos must learn to do many different kinds of work.<br>Many activities are home centered because of transportation difficulties.<br>Navajo families have to learn to conserve water. | sharing<br>helping<br>errands<br>lambing season<br>shearing<br>dipping<br>harvesting<br>planting<br>corrals<br>seeds<br>pinon picking<br>seasons<br>winter fall<br>summer spring |

| Generalizations | Understandings | Concepts |
|---|---|---|
| All people have basic social desires and needs which they strive to meet. | Navajo children must learn to entertain themselves because of their isolation.<br>Games, songs, and such activities help the time to pass more quickly.<br>Group activities are special occasions for Navajo children and parents.<br>Stories are told during the winter when much of the time must be spent indoors. | recreation<br>ceremonial<br>feast<br>crowds<br>rodeo<br>races<br>movies<br>shopping<br>tales (stories, legends)<br>winter<br>summer<br>weather<br>fast<br>slow<br>grazing |
| Man's way of living is influenced by his natural environment.<br>One of the basic needs of all people is shelter. | Navajo homes are located near water and fuel supplies.<br>Navajos often have two homes - summer and winter.<br>Navajo houses are made from the materials available. Usually cedar or juniper logs and mud.<br>Navajo homes lack many of the conveniences of city homes.<br>Navajo homes can be built quickly, often in three or four days.<br>Navajo homes are safe and warm.<br>Legend tells how Navajo homes were first built. | legend<br>house - home<br>directions<br>north<br>south<br>east<br>west<br>floor plan<br>beehive<br>dome<br>materials<br>juniper<br>cedar<br>stone<br>furniture<br>fuel<br>leanto |

## IV. The Unit: Content and Implementation

### The Navajo Family

Navajo children live with their families in hogans. Their families include their brothers, sisters, mothers and fathers. Sometimes an older sister who has gotten married lives in a hogan next to the family with her husband and children. Grandfather or grandmother may also live in a nearby hogan so that they have someone to take care of them.

Sometimes mother's sister lives nearby too. The Navajo children may call her mother. Anglo children would call her their aunt. Her children would be their cousins although Navajo children sometimes call them their brothers and sisters.

Mother's brother is called uncle by both Navajo and Anglo children.

All of those persons living in a group who are related are called the extended family.

#### Generalizations

The family is the basic social unit in most cultures.

#### Understandings

The family lives together as a unit.

Members of a single family live in the same home.

The extended family is the traditional Navajo family.

The Navajo's use of the terms mother, sister and brother may be different from their use by other cultural groups.

Families vary in size and composition.

#### Concepts

family
extended family
first name
last name
older
aunt
uncle
grandmother
grandfather
younger
cousins
taller than
shorter than
larger than
smaller than

## Skills

Group cooperation and committees

Use of symbolic materials

Discussion skills

Use of graphs

## Activities

1. Have the children make life size cutouts of themselves. The children should work in groups of two. One child lies down on a large sheet of brown paper while his partner traces around him. Then each child colors or paints the figure to look like himself and cuts it out.

2. Discuss the members of the nuclear family. (Those who live in the same home.) Discuss the size of each family member. Father is usually the tallest. Mother is tall but often not as tall as father. Big brother is taller than I am. Big sister is taller than I am, but she is not as tall as big brother. Baby brother is shorter than I am. I am taller than the baby but not as tall as big sister, et cetera.

3. Ask if all families are of the same number. Have each child tell how many grown ups and how many children live in their home. Then ask the class how many persons are in one of the boy's or girl's families to show them how difficult it is to remember the size of each one's family. Tell them there is an easier way to remember. Make a chart with each child's name on it. Then ask how many children have a father. Show the children a blue cutout paper figure (paperdoll symbol) and tell them this figure means you have a father in your home. Paste the father symbol by each child's name where appropriate. Repeat the activity for mother. Ask if there are any other other adults living in their hogan or house. (Not near them, but in their house). Make similar symbols for these adults. Then show the children a smaller symbol of another color. Tell them these stand for their brothers. Ask each child how many brothers he has living with him. Paste the appropriate number of symbols by each child's name. Do the same for the sisters in the family. This can lead into an arithmetic lesson. Have the children count how many grownups in each family, how many children, how many in all, and so forth.

activities

4. Decide to make cutouts of two families to live in the classroom. The two families will be related (the mothers are sisters). Have the children decide who should be in each family. Choose committees to cut out the figures for each of the families. This time cut out two figures the same size and color one for the front of the person and one for the back. When the pieces are finished staple them together and lightly stuff them with newspapers. Fasten the figures to cardboard easels so that the children can stand them up and move them around. The easels might be pre-cut to proportionate size so that the children know how tall to make the figure they are working on. The father should be about three feet tall.

5. Discuss one family at a time. Name all of the figures made for family number one. This might lead into an ESL lesson. Short dialogs might be used with a student speaking for each member of the family. (My name is _____. I am the big brother. I am taller than _____. I am not as tall as my father. I am shorter than my father.) In the discussion lead the children to an understanding that the group they are talking about is called a family.

6. The second family will be used to illustrate the difference between the nuclear family and the extended family. While each of the nuclear families are units in themselves, they both live in the same camp (the mothers are related) and are therefore all members of the extended family. Introduce family number two as a separate unit in the same manner as the first family was introduced. Give the two families different last names.

7. Discuss grandfather and grandmother. Who are they? What can they do? How do we tell them apart from fathers and mothers? Make paper cutout figures for grandfather and grandmother.

8. Continue the grandfather and grandmother discussion using the figures. Have the children put grandmother and grandfather in the center of the circle where the discussion is being held. After reviewing the previous discussion ask whose grandfather and grandmother these cutouts are. Have the children select the cutouts which are the grandchildren and put them with the grandparents. Bring the children to an understanding that this is not a family.

9. Now have the grandchildren removed from the circle. Ask if the grandparents were ever a mother and a father. Point out the similarity in the names grandfather and

activities

father, grandmother and mother. Establish the grandparents as being the mother and father of someone else. Tell them they are the parents of the two mothers in the families they have made. Ask what the two mothers would be called (sisters). Put these two figures in the circle. Identify the group as a family that includes father (grandfather, mother (grandmother) and two children. Explain that for the grandchildren one of the women is called mother and the other one aunt.

10. Play with the cutout figures naming the relationships among the children. Which ones are brother and sisters? Which ones are cousins? Use the adult cutouts in a similar manner. Explain that the whole group of cutouts is called an extended family.

11. Have the children learn a finger play about the family. (See the attached supplementary aids.)

12. Have the children fold a 12 x 18 paper in half to make a two-page booklet. Have the children entitle the cover page "A Navajo Family." On page one have the children draw "my family" (meaning the nuclear family). The next day have the children draw "my extended family." Label the figures in the two drawings.

## Instructional Aids and Supplementary Materials

Finger plays:

"My Family"

"See My Family"

## Working Together

Each member of the family has to help with the work at home. Different persons have different kinds of work to do. Sometimes it is necessary for someone to do another person's work, as when a member of the family is sick or during special times when there is extra work to do. When each person does his share of the work there is more time to do things which are not work.

Navajo mothers usually clean the hogan or house, keep the cooking and eating utensils clean, cook the meals, gather crops from the fields, take care of the children and do weaving.

Navajo fathers usually build the hogans, make corrals and fences, work in the fields, take care of the horses, wagons, saddles and cattle and haul the wood and water. Some of them also make jewelry.

The children usually help take care of their little brothers and sisters, help cook, run errands, bring in the wood and water and help herd the sheep.

At special times (lambing season, sheep dipping, shearing, planting, harvesting and pinon picking) all members of the family help.

### Generalizations

The basic needs of all people are food, shelter and clothing.

All people strive to meet these basic needs.

Navajo family units are (to a diminishing degree) largely self-sufficient. Limited availability of urban goods and services imposes greater work-loads upon all family members.

Because of their isolation and lack of conveniences Navajos must learn to do many different kinds of work.

Many activities are home centered because of transportation difficulties.

Navajo families have to learn to conserve water.

### Concepts

- sharing
- helping
- errands
- lambing season
- shearing
- sheep dipping
- harvesting
- planting
- seeds
- corrals
- cattle
- pinon picking
- seasons
  - winter
  - summer
  - spring
  - fall

### Skills

Discussion skills

Using symbolism on charts

Associating the seasons with particular kinds of weather.

### Activities

1. Begin a discussion centered around a clean up period (following some activity in the classroom). Ask each child what he just did. What would have happened if you didn't help? How would the classroom look? What would have happened if only one person did all of the work? Why is it better for everyone to help? Lead into a discussion of what the children do to help when they are at home.

2. Record a list of the different activities mentioned. Read the list to the children. Read the list a second time and have the children raise their hands if they help in that manner. Have each child choose one work activity and draw a large picture of himself doing it. Put the pictures together into a group book.

3. Play a guessing game. Have a child pretend he is doing some kind of work and ask the other children to guess what it is. If the children are too shy about dramatizing the work activity individually they may work together in groups of two.

4. Class discussion. Ask the children if they do all of the work at home. Who else helps? What do they do? What things can they not do for themselves? Who does these things? Make charts listing the various members of the family and the things they do. The children can illustrate each of the activities listed on the charts with symbolic pictures. They should determine what each of the symbols should be. (Example: On the mother chart they might list as one of mother's activities: Mother sweeps the hogan. The symbolic

activities

picture used to illustrate the activity might be a broom.) The symbols should be cut out of construction paper and pasted to the chart.

5. Have the children make up riddles about members of the family. Example: I am eight years old.
   I herd the sheep.
   Who am I?

6. Explain that sometimes many jobs have to be done all at once and that at times such as these the children may have to do extra work. Ask what they think these times might be and why they have to do extra work then. (Mother and father are too busy with jobs that are too hard for the children to do.) Divide the children into groups. Have all of the children in each group draw pictures illustrating one of the seasonal activities. (Lambing season, sheep shearing, sheep dipping, garden planting, harvesting, pinon picking) Put the pictures into a group booklet.

7. Have the children learn the finger play: "This Little Boy (or Girl)."

## Instructional Aids and Supplementary Materials

Finger play:

"This Little Boy (or Girl)"

Stories (to be read to the children):

Clark, Ann Nolan. Little Herder Series (4 volumes) Haskell Press.

Tells the life of a little Navajo girl through the four seasons of the year in Navajo land -- her pleasures, her problems, her family, her games, and her growing awareness of the austerity of life in the great American desert.

Clark, Ann Nolan. Little Navajo Bluebird, Viking Press, 1960.

Doli, a little Navajo girl, is at first resentful towards the white man and will not accept the fact that she must go away to the white man's school. Later she realizes that this is the way life must be for her and even though she must go away to school, she is proud she is a Navajo and will always know the way of her people.

instructional aids

Momaday, Natachee. Owl in the Cedar Tree, Ginn and Company, 1965.

A delightful story of a young Navajo boy torn between the traditional Navajo way of life and the modern white man's society.

## When The Work Is Done

Navajos like to have fun. When the weather is warm the children play games and have races out of doors. The boys like to go hunting. When the weather is cold the children may sit around the fire in the hogan and listen to Navajo legends or stories.

Many of the Navajo children have to help herd the sheep. The time goes by slowly when the sheep are grazing. Playing little games with strings, sticks or pebbles, and singing helps the time to pass more quickly. These have to be easy games or else the children may forget to watch the sheep.

The Navajos have special times for having fun, too. Ceremonials, squaw dances and rodeos are all times for having fun. Going to the trading post or a nearby store are also special occasions.

### Generalizations

All people have basic social desires and needs which they strive to meet.

### Understandings

Navajo children must learn to entertain themselves because of their isolation.

Games, songs, and such activities help the time to pass more quickly.

Group activities are special occasions for Navajo children and their parents.

Stories are told during the winter when much of the time must be spent indoors.

### Concepts

recreation
ceremonial
feast
crowds
rodeo
races
movies
shopping
winter
summer
weather
fast
slowly
grazing
legends (stories, tales)

### Skills

Discussion skills

Following directions

skills

Listening for a purpose

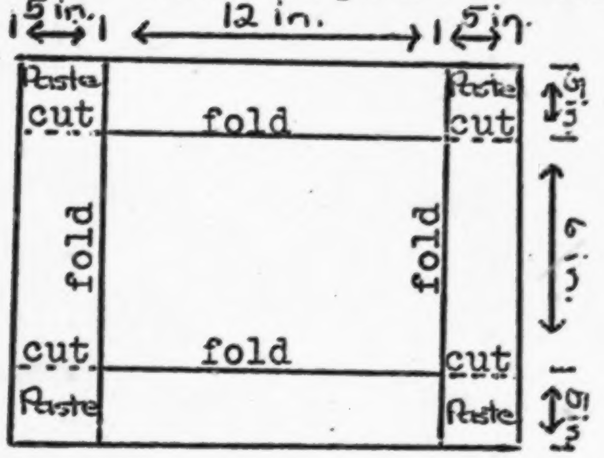
Self-expression

Naming the seasons and associating kinds of weather with them.

## Activities

1. Discuss what is done when the children are not working. Ask each child what he likes to do most. Suggest any activities mentioned in the background materials which the children may omit. Ask why they like the activity they choose. If only group activities are suggested, ask what the children do for fun when they are alone or with only their brother or sister. Discuss what can be done while herding the sheep. Bring out the point that activities during this time must be limited or else the sheep may be neglected.

2. Have the children make picture box scenes of what they like to do best. Shoe boxes are the easiest frames, but frames may also be made out of paper of the weight of tag board. Paint the background scenes on the back and sides of the box. Then draw, color, and cut out small figures (people, animals, buildings). Leave a small amount of paper on the bottom of the figures to fold back and paste to the bottom of the box.



Frame

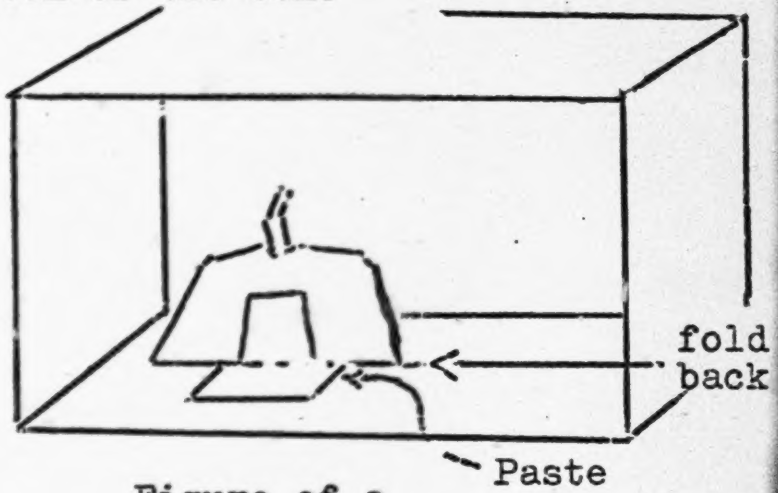


Figure of a building

3. Teach the children a Navajo game. Instructions for playing the game, "The Coyote and the Father," are included with this unit.

## Instructional Aids and Supplementary Material

Instructions for the game, "The Coyote and the Father."

## Our Houses

Navajo legend tells the people their hogans must be built in the shape of a cone with an opening to the sky and with walls of logs covered with mud. The doorway should face east towards the morning sun. Older hogans had three forked poles for their main support. Later hogans have six sides made of short logs.

Many Navajo families have two homes -- a winter one and a summer one. The winter homes (hogans) are usually built along the foothills of mountains or on the mesas. The summer homes may be built adjacent to the winter hogan or in the mountains where it is cooler.

Navajos try to build their hogans at a convenient distance from water and fuel sources. Once the place has been choosen, available building materials determine the kind of house that will be built. Usually they are made out of cedar or juniper logs and then covered with layers of branches, bark and mud. A few houses are built of stone and a few others are built like city homes with rooms, wooden doors, and glass windows.

Around the homes one can find sheep corrals and often a sweat house. Inside the hogans are a variety of furnishings. Some hogans contain only a stove and sheep skins while others have tables, chairs and beds.

Summer houses are not as well built. They are usually a leanto or shed-like structure covered with leafy branches allowing the summer breezes to pass through. Traditionally they were only temporary shelters used in the summer when moving the sheep from one pasture to another.

### Generalizations

Man's way of living is influenced by his natural environment.

One of the basic needs of all people is shelter.

### Understandings

Navajo homes are located near water and fuel supplies.

Navajos often have two homes -- summer and winter.

Navajo houses are made from the materials available. These are usually cedar or juniper logs and mud.

### understandings

Navajo homes lack many of the conveniences of city homes.

Navajo homes can be built quickly, often in three or four days.

Navajo homes are safe and warm.

Legend tells how Navajo homes were first built.

### Concepts

legend
dome
beehive
floor plan
furniture

home (house)
fuel
hogan
leanto
shed

materials
  juniper
  cedar
  logs
  stone

directions
  north
  south
  west
  east

### Skills

Listening for information.

Acquiring information through observing.

Working with others.

Planning actions.

Locating direction.

### Activities

1. Tell the children the story of the Navajo legend concerning the origin of the hogan.

2. Have the children list the animals and birds who offered their homes as models. (Eagle, oriole, woodpecker, cliff swallow, beaver, spider and ants.) Discuss what each of these animals taught the Navajos to do.

3. In the legend many animals and birds offered ideas to the Navajos. Make a bulletin board mural showing the animals and their homes. This can be a group project. Have each child cut out a piece for the display from construction paper. (For example: a class of 23 children would make 23 figures for the board - a cave, 3 ancient people to live in the cave, eagle, eagle's nest, oriole, oriole's nest, woodpecker, woodpecker's nest, swallow, swallow's nest, beaver, beaver's home,

activities

spider, spider's home, ant, ant's home, hogan, 3 Navajos to live in the hogan - mother, father, child). The completed mural would be an array of the animals and homes mentioned in the story.

4. An alternative activity would be to have the children cut the legend figures out of felt and tell the story on the flannel board. This could also involve a matchinc activity (matching the animals and their homes).

5. Take a walk to a nearby hogan and to a house of modern architecture. (Possibly the teacher's house). Have the children note such things as what the houses are built of, how many sides they have, the direction in which the doorways face, how they are like the first houses of the Dine'e, et cetera. After returning to school discuss what was seen.

6. Discuss the kinds of homes the children have. Talk about other things around their homes such as other hogans, sheep, corrals, trees and other natural features. Have the children mark the four directions on large sheets of paper (12 x 18). Then have them draw a map-picture of their own homes and the things around them. Label the pictures "This is My Home." Tell them to be sure their houses are turned towards the east.

7. Have the children build a summer leanto for their classroom families to live in. Since there are two families the class might be divided into two parts, one for each family. This may be a very simple project using a table for the frame and draping a blanket (borrowed from the dormitories?) over the top and back of it, or it may be a more elaborate structure with sticks used for the supporting frame. A substitute for a blanket can be a sheet of wrapping paper of appropriate size colored or painted to resemble a blanket.

8. Teach the children the finger play, "My House."

Instructional Aids and Supplementary Material

Finger play:

"My House"

Legend:

"Homes for the Dine'e"

## Culminating Activity For The Unit

The culminating activity can be a program and display for invited guests from other rooms in the school or, if you wish, an open house for the parents.

The display should consist of the leanto shelters with their respective Navajo cut-out families. Prepare selected children to tell their visitors who each of the members of the family are. Other articles on display which offer opportunity for explanation by the children are the charts showing family size and composition, and the charts showing the kinds of work each member of the family does. Children who are able to read might be stationed near the work charts. The flannel board story or bulletin board (whichever was done) will also need to be explained. The children stationed at these points should be able to tell the legend associated with the display. If you are in doubt that the children would be able to tell the story satisfactorily, a tape might be used with the children pointing out or placing the appropriate figures at the appropriate times. Other items to be put on display, but which may not require explanation, are their family booklets, group activity and home pictures, and their picture boxes.

For a short program, the children can recite the finger plays they have learned and play the game, "The Coyote and the Father."

## Evaluation Of The Unit

At this grade level most evaluation has to be done subjectively. The ability of each child to explain what he has done and what the charts illustrate will be considered sufficient evaluation.